THE PAGANS Debt, and Dowry;

OR,

A Brief Diſcuſſion of theſe Queſtions,

Whether, How far, and in what Sence, ſuch Perſons of Mankinde amongſt whom the Letter of the Goſpel never came, are notwithſtanding bound to Believe on Jeſus Chriſt, *(with ſome other particulars relating hereunto.)*

Returned by way of Anſwer to a Diſcourſe in Writing, lately ſent without Name, (together with a Letter, ſubſcribed only, *T.S.*) unto Mr. *John Goodwin*; the Author as yet being unknown to him, yet (as appears by the ſaid Diſcourſe) a Perſon of worth, and learning, and (as he ſuppoſeth) a Miniſter of the Goſpel.

By the ſaid *John Goodwin*, Miniſter of the Goſpel.

Who in times paſt ſuffered all Nations to walk in their own ways: Nevertheleſs he left not himſelf without witneſs, in that he did good, &c. Acts 14. 16, 17.

But I ſay, Have they not heard? Yes verily, their ſound went into all the Earth, and their words unto the ends of the World, Rom. 10. 18.

There is no ſpeech nor language where their voice is not heard, Pſ. 19. 3.

Cæterum Crux iſta [Chriſti] & in Britannia eſt, & in India eſt, & in univerſo Orbe Terrarum. *Hieron.* in Pſal. 95. 10.

LONDON:

Printed by *T. J.* for *Peter Parker*, at the firſt Shop in *Popes-Head Alley*, on the right hand next *Cornhil*. 1671.

THE PAGANS DEBT, AND DOWRY.

SIR,

ABout a Moneth since I received some Papers from you by Mr. *Robinson*, Bookseller, together with a Letter, full of Respects, and such acknowledgments, which I should neither satisfie my self, nor (I suppose) you, to own, though you were pleased to spread the Snare in my way. Nevertheless to deal freely with you (because I find you a man of far better spirit, more

ingenuous than I have yet met with any Antagoniſt) my ſence is, that every mans eſtimate of himſelf for Gifts and Parts, ought to be commenſurable to the Grace of God vouchſaf'd to him in theſe things, leſt by an undervaluation of himſelf, his hand be diſabled from ſuch Service, which God upon the account of ſuch Gifts expecteth from him. But, Sir, neither my *Genius*, nor time, will ſuffer me to anti-complement with you: onely I cannot but kindly reſent that worthy diſpoſition in you, to put honor where it was wanting, and to help with your reſpects to fill up the Pit, which others have digged in the field of my reputation, to find the treaſure of their own. I am ſorry that my time ſince the receipt of your Papers, hath been from day to day, and from hour to hour, ſo drunk up by other occaſions, that I could not until now, compaſs any convenient liberty for a peruſal of them. Nor indeed have I now obtained it without the regret of ſome other engagements on my hand.

Concerning the weighty buſineſs diſcourſed in your Papers, I greatly deſire it at the hand of my God, both yours and mine, that I may be able to give you ſatisfaction in it, or that himſelf will pleaſe to do it by ſome other hand. For though I verily believe that you have pleaded the cauſe of that which is not, with as much ingenuity and ſtrength, as any other man what-

whatsoever could have done, yet I conceive withal, that whatsoever you have said to encumber the concluſive validity of that Argument, about which you profeſs your ſelf (and I confeſs, not without grounds worthy a learned man) diſſatisfied, may be fairly taken off, and to very reaſonable ſatisfaction, whether God will vouchſafe to do it by me, or no. And ſorry I am for your ſake, that I ſhould (at preſent) be ſo deeply and indiſpenſably engaged in more publique employments, that I am in no capacity of leaſure to follow you κατὰ πόδας in your writing with thoſe particularities of ſatisfaction, which every paſſage therein reſpectively requireth. The truth is, that (according to my Principles concerning God) I am rather Φιλάνθρωπος, than Φιλόφιλος, more intent (of the two) to promote the concernments of the good of the generality of men, than the accomodations of my particular friends; though as far as τὸ ἐν ἐμοὶ will extend, I am deſirous alſo to obſerve the juſt Laws of Friendſhip as inviolably as any other man: And though I very much honor you (however unknown) for thoſe ſignal parts of Chriſtian worth and ingenuity, which by the light of your papers ſent unto me I ſufficiently diſcern in you; yet ſhould I ſcarce have been entreated to have made you any ſo large return in writing as this, had I not conceived, that what I ſhould draw

up for the ſatisfaction of your deſire herein (though probably not of your ſcruple) might by the publiſhing of it turn to ſome account of a more publique benefit and edification. The conſideration of the ſubject matter of your Papers, will fall directly and of courſe in my way, if God ſhould judge it meet to ſpare me life and health, and liberty otherwiſe, for the compoſure of the ſecond part of my Book of *Redemption*, whereof I give ſome overture towards the later end of the Book already publiſhed: my purpoſe is there to diſcuſs the contents of your Papers more particularly. In the mean time you ſhall perform the part of a Friend to me (and it will be no point of unkindneſs, or ill conſequence to your ſelf) to conſider, that the ſtreſs of my judgment, ſtanding as it doth about the extent of Redemption by *Chriſt*, doth not lye, or lean, upon the demonſtrative clearneſs or evidence of Truth in that Argument, about which you are ſcrupled, nor indeed ſo much upon any other of the Grounds or Reaſons inſiſted on in my Book for the defence thereof, no nor yet upon them all; as upon the expreſs pregnancy of the Scriptures themſelves from place to place, which (to my underſtanding) cannot by any congruous or rational interpretation be drawn another way; as alſo upon the ſcantneſs and defectiveneſs of proof univerſally found in thoſe paſſages and Texts, which

which are with greateſt plauſibleneſs alledged and argued (proof-wiſe) for the contrary opinion, ſo that though all my Arguments ſhould fall to the ground and ſink, yet if the Scriptures argued by me in favor of that my Judgement, will ſtand in thoſe reſpective ſenſes, wherein I interpret them, and (as I judge) without any violation or breach (in the leaſt) of the beſt, and beſt-known Laws of interpretation, yea and with the obſervation of them all, the Doctrine maintained by me will ſtand impregnable, and like the good Word of God it ſelf, irreprovable. I do not ſpeak this, as if I were either conſcious, or jealous, of any weakneſs, or non-concludency, in any of my Arguments propoſed and diſcuſſed in the 18. Chapter of my Book of *Redemption:* but to let you know, where, or in what, the firſt-born of my ſtrength and confidence of Truth, in what I hold concerning Redemption, reſideth: and what weapons of all others they are, which you muſt take from me, before I can ſurrender.

But Sir, very briefly, and according to the ſhort tedder of my time, to touch ſome of the more material Heads of your Diſcourſe, though (haply) not in the ſame order, unto which I might be directed by your Papers, but onely as they come to remembrance, ſome days after the peruſal thereof, as not having leaſure for a ſecond

1. By your Judgment, which ſtands for a poſſibility of Repentance (I preſume you mean that which is true, and accompanying Salvation, becauſe otherwiſe you ſhould not counter-argue me in my Notion) without Faith, I perceive you are a man of the ſame conſcientious confederacy with me in leaving the Road, when you judge the Truth lies beſide it: Notwithſtanding at this turn I conceive you leave it without cauſe. For if there may be a Repentance found and ſaving without Faith, either it muſt be a work or fruit of the Law (whether *natural* or *poſitive*, it varieth not the caſe we now ſpeak of) or elſe of ſome third covenant made by God with men in order to their Salvation, really diſtinct both from the Covenant of Works in the Law, and from the Covenant of Grace in the Goſpel. For you cannot affirm it to be a Work, or Fruit, of the Goſpel, becauſe you hold, 1. That it is required of thoſe, to whom the Goſpel is never vouchſafed: And, 2. That there is no Law or Commandment given unto ſuch perſons, which are in no capacity of yielding obedience to it: which later principle will do you worthy Service at many turns, if you will work it accordingly. That the *Repentance* you ſpeak of, is any fruit or work of any third Covenant, is not (I preſume) in your thoughts: however I am not able to comprehend what this third

third Covenant ſhould be. That it cannot be any work of the Law, or of the Covenant of Works, is evident from hence; becauſe *by the Works of the Law ſhall no Fleſh be juſtified*; whereas this Repentance is judged by you to be both juſtifying and ſaving. Beſides, it is the common and known Opinion of learned Divines (and doubtleſs of good accord with the Truth) that *the Law knoweth no Repentance*. For the Tenor of the Law is more diſtrict and inexorable: *Curſed is every man that* continueth not *in all things which are written in the Book of the Law to do them. Galat.* 3. 10. By the way, your Notion that *Adam*, during the *interim* between his Fall, and the Evangelical Promiſe of the *womans ſeed* made unto him, was obliged to Repentance, is but a miſtake. Such an *interim* ſuppoſed, *Adam* was therein no more obliged to Repentance, than the Devil is ſince his Fall.

That *Adam*, during the *interim* between his Fall, and the Promulgation of the Evangelical Promiſe unto him, was under no Obligation to repent, is evident from hence; becauſe if ſo, this Tye (according to your diſtribution) muſt be upon him, either by Vertue of the Law of Nature, written in his heart, or elſe, of ſome poſitive Law of God. But, 1. For any poſitive Law, there was none made or given unto him by God, during the time we ſpeak

of: nor was there any of this import given unto him before; I mean, whereby he was commanded to repent, in case he sinned, or rebelled against God. 2. If the Repentance we speak of, was required of *Adam* as due by the Law of *Nature*, then was it required either in order to his Salvation, and as sufficient and available thereunto: or else as matter of meer Duty, without any reference to a Reward. If it were required of him in order to his Salvation, then was there a principle vested by God in the Nature of Man, whereby he was enabled to recover and save himself, in case of Sin and disobedience: yea and this Principle must be supposed to have been carryed over by *Adam*, unmaimed and in sufficient strength for action, out of his estate of Righteousness or Innocency, wherein he was created, into that estate of Sin and Misery, wherein he plunged himself by his Fall. And if so, then must it be supposed also to remain in the same vigor and strength in all his posterity, (for there is no reason to imagine a difference in this point between *Adam* fallen, and his posterity:) And if so, then all, and every Person of Mankind without exception, must be supposed to be in a capacity of Salvation, yea to be in an immediate capacity of doing such things which accompany Salvation. And if so, then Christ must of necessity be supposed to have dyed

dyed for them all, in as much as with out ſhedding of Blood there is no Remiſſion, and conſequently no Salvation, or capacity or poſſibility of being ſaved.

If it be ſaid, That that Repentance which we enquire after, was required of *Adam* as meer matter of Duty, and not in reference to any Reward intended to be given unto him by God thereupon; 1. This (I preſume) is contrary to your own ſence, who (if I miſtake you not) conceive, That the *Heathen*, without Faith in *Chriſt*, are in a capacity of ſuch a Repentance, which, in reference to them, is available unto Salvation. 2. It ſeems contrary to the courſe and current of the Scriptures, that God ſhould require ſervice or obedience from his Creature, otherwiſe than in order to their happineſs. See to this purpoſe: *Gen.* 4 7. *Deut.* 6. 24. & 10. 12, 13. *Pſal.* 19. 11. & 81. 13. 14. &c. *Iſai.* 45. 19. *Rom.* 2. 10. (beſides many others.)

The Premiſes conſidered, when I argued the command of God to Beleeve, from his Command unto men to repent, *Acts* 17. 30. you had no commendable cauſe of that falſe demand; *Sed quid hoc ad Iphicli boves*? But I conſider how hard a thing it is for a man not to be a little warm in a conteſt; and I could for *Iphiclus* his *Oxen*, return *Balaams* Aſs in exchange: but I ſhall not go forward with the bargain.

Ceſ-

Certainly when *God commands* Men *to repent*, he doth in the very ſubſtance and import of this Duty, command them alſo to Believe; in as much as that Repentance which he at any time commands, is Evangelical, and of a ſaving tendency; and ſo can be no work of the Law, unleſs it be the *Law of Life*, (I mean, the Goſpel.)

From the ſaid Premiſes it further appeareth, that the *Gentiles*, to whom the Letter, or written Letter, of the Goſpel never came, and amongſt whom the name of *Chriſt* (haply) was never named, may yet in ſufficient propriety of ſpeech, and with largeneſs enough of Truth (though not in that critical formality of the ſignification of the words κηρύτλειν, and *prædicare*, which you urge from *Gramarians* and *Civillians*; a curioſity of dialect which the Holy Ghoſt commonly neglecteth, yea and *Gramarians* and *Civillians* themſelves *a*) may be ſaid to have, and to have had, the Goſpel preached unto them. The Goſpel is ſaid to have been preached unto the ancient *Jews*, *Heb.* 4. 2. 6. yet *Chriſt* by Name was not preached unto them, nor known amongſt them. And as the Rock, out of which *Moſes*, or God by *Moſes*, gave them water to drink, is ſaid to have been, *Chriſt*, *viz.* ſpiritually, in type, or repreſentation: In like manner, yea and with much more pregnancy and nearneſs of ſignification, and revelation, the patience, and

a Multos hoc decipit, quod Chriſtum arbitrantur ubiq; exacte & ſollicite, quomodo Ariſtoteles *aliquis, locutum fuiſſe; quod eſt a vero alienum* Camero. *Moſeth* p. 72.

and goodneſs, and bountifulneſs of God dayly vouchſafed unto the *Heathen*, may be termed, *Chriſt*. And upon this account the Apoſtle clearly implyeth, that the *goodneſs of God leadeth men to Repentance*, (*Rom.* 2. 4.) and conſequently (the Premiſſes evincing it) unto faith in *Chriſt*, whether known, or not known, by them. For God being by the Light of Nature, known, or at leaſt γνωστὸς, knowable, to be infinitely juſt, infinitely bent in hatred and ſeverity againſt Sin; when notwithſtanding he ſhall expreſs himſelf in goodneſs, and patience, and bountifulneſs, towards thoſe who know themſelves to be Sinners, hereby he ſufficiently teſtifieth and declareth unto them, that his juſtice and ſeverity againſt ſin have been (and this muſt in reaſon needs be ſuppoſed to have been, by a way or means proportionable to ſo great and glorious an effect) ſatisfied, and that he hath ſo far accepted an atonement for them, that in caſe they ſhall truly Repent of their former Sins, and perſevere repentant unto the end, they ſhall eſcape the puniſhment due unto their ſins, and conſequently be ſaved. And what is this, being interpreted, but to have τὸ ἔργον τῦ εὐαγγελίυ, the effect or ſubſtance of the Goſpel preached unto them? The Scriptures in ſeveral places (which I have not leaſure at preſent to examine or diſcuſs) plainly inſinuate a capacity

capacity in the *Heathen*, yea in all men by the Light of Nature (I mean where this Light is given, and ſhineth) by ſuch a regular and rational proceſs of diſcourſe, as that mentioned, to attain or make out this Evangelical concluſion, that ſome Mediation, ſome Atonement or other, hath been made, and accepted by God for the ſins of men. *But I demand* (ſaith the Apoſtle *Paul*,) *Have they not heard?* Rom. 10. 18. *Yes verily* (ſaith he) *their ſound went forth into all the Earth, and their words unto the ends of the World.* He had ſaid in the verſe immediatly foregoing, that *Faith comes by hearing*: In this verſe, he ſhews (in an Anſwer which he gives to a demand or queſtion put by him) what hearing it is, by which Faith comes; or at leaſt what hearing is ſufficient to believe upon; or to produce Faith. This hearing, he ſaith, is the hearing of that *ſound, and of thoſe words*, which the Heavens, and the Day, and the Night ſpeak, and *that are gone forth unto* Pſal. 19. 4. *the ends of the world*, (as appears by the place in the *Pſal.* 19. from whence theſe words are added.) If you ask me, but what is the *ſound*, or what are the words which the *Heavens, and the Day, and the Night*, *i. e* the conſtant courſe of the providence of God, in the Government of the World, ſpeak in the ears of all Nations; and of all People, that *Faith* ſhould come by the hearing of them? I anſwer: they are the *words*

of

of Eternal Life too, as well as thoſe, which (as *Peter* acknowledgeth) our Saviour himſelf had to ſpeak; yea and did ſpeak upon all occaſions; onely they are not ſo plainly ſpoken, as he was wont to ſpeak: their Parable is ſomewhat more dark, and harder to be underſtood. But the ſenſe and import of what the Heavens moving ſtill in their natural courſe, and the gracious Providence of God, jovntly ſpeak in the ears of all Fleſh, is, that God is taken off from the fierceneſs of his diſpleaſure againſt Sin, and that he holds forth his white Flag, and offers terms and conditions of Peace unto the World; and that upon their coming in to him by Repentance, they ſhall be received into Grace and favor. And what is this but the very tenor, ſum, and ſubſtance of the Goſpel? which yet is more plain from that of the ſame Apoſtle, *Acts* 14. to the men of *Lyſtra. Who* (ſaith he, ſpeaking of God) *in times paſt ſuffered all the Gentiles to walk in their own ways. Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.* In reſpect of what was it, that God left not himſelf without witneſs amongſt the *Gentiles*, even then when *he ſuffered them to walk in their own ways*? (*viz.* without admoniſhing and directing them how to walk, and what to do, after any ſuch

Act 14. 16 17

ſuch manner as now he doth by the letter of the Goſpel ſent amongſt them:)what did the *witneſſes* the Apoſtle here ſpeaks of, witneſs concerning God, or, on his behalf? Doubtleſs he doth not ſpeak here of his Godhead, nor of his Power, nor of his Wiſdom, as if his meaning were, that God left not himſelf *without witneſs* of theſe (though it be true, that he did not leave himſelf without witneſs, *i. e.* means of convincing men, of theſe alſo,) but the works of Creation, as diſtinguiſhed from the Works of Providence (whereof he here ſpeaks) are ſufficient *witneſſes* of theſe, according to the tenor of *Rom.* 1. 20. and beſides there are natural impreſſions of theſe in the ſpirits and conſciences of men which are *witneſſes* on Gods behalf, thus far. But doubtleſs, that in God, or concerning God, which (as the Apoſtle here ſaith) God intended ſhould be teſtified or *witneſſed* on his behalf unto men, was ſomewhat more ſecret, more out of the way (as it were) of mens common thoughts or apprehenſions; and particularly it was that gracious and good affection which he bears unto the World through Jeſus Chriſt, his inclination unto Peace with Men, upon their Repentance (which is the ſubſtance of the Goſpel.) This appears, 1. By the Nature or quality of the witneſſes here ſpoken of, which were, Gods giving Men *rain from Heaven, and*

Rom. 1. 20.

fruitful

fruitful ſeaſons, his filling their hearts with food and gladneſs. Such *witneſſes* as theſe, are only proper to teſtifie Grace, and Love, and deſire of the good of thoſe, to whom they are given, in him that giveth them. They plainly ſhew, that he that beſtows them, is not extream, uſeth not extremity againſt thoſe that do amiſs; and conſequently that he is by one means or other taken off from the rigor of his Juſtice, and ſeverity of his wrath againſt ſinners. And, 2. It appears from hence; becauſe *Paul*, who was not onely a diligent and faithful Preacher of the Goſpel wherever he became, but was in ſpecial manner deſigned to be an *Apoſtle to the Gentiles*, preached no other Doctrine but this at *Lyſtra* (a City of the *Gentiles*) upon that great opportunity that was now offered him. We cannot think that he ſhould onely preach a Phyloſophical or Metaphyſical Sermon, concerning the Eſſence or Natural properties of God onely; but that which was Evangelical, and ſavoring of the Goſpel. Now the Holy Ghoſt recording either the whole, or (at leaſt) the ſum and ſubſtance of what he preached in this place, reporteth nothing Evangelical as ſpoken by him, except this be acknowledged for ſuch. So that clear it is from the Scriptures, that all the World, even thoſe that are moſt ſtraitened and ſcanted in this kind, thoſe that have not the Letter

of

of the Goſpel; have yet ſufficient means of believing granted unto them; of believing I mean, 1. *That God is*, 2. *That he is a Rewarder of thoſe that diligently ſeek him*: which is all the Faith or Belief that the Apoſtle makes ſimply and abſolutely neceſſary to bring a man unto God, *i. e.* into Grace or favor with him, *Heb.* 11. There are ſeveral other Scriptures that ſpeak home to this point, beſides thoſe argued; particularly, that *Rom.* 2. 4. *Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance?* The *long-ſuffering and goodneſs of God* are ſaid *to lead men to Repentance*; becauſe they teſtifie, according to a rational and clear Interpretation, a willingneſs and readineſs in God, to receive all ſuch into Grace and Favor with himſelf, who ſhall unfeignedly repent of their ſins. There is no other conſideration, but this (at leaſt, none without this) in reſpect whereof, the *patience* or *bountifulneſs of God* can be ſaid to *lead*, *i. e.* to perſwade or invite, to *Repentance*. There is no motive or perſwaſive, whereof ſinners are capable; *unto Repentance*, without hope of Pardon upon Repentance. In the mean ſeaſon, you ſee it clear from the Scriptures (and the Scriptures, as you have ſeen, run parallel with evident and clear reaſon all along in this point) that even Heathen men, and

Hebr. 11. 6.

Rom. 2. 4.

thoſe

thoſe that want the Hiſtory of the Goſpel, have yet a ſufficiency of means whereby to believe, and ſo to prevent the wrath and indignation which is to come: in which regard, they are altogether unexcuſable, if they do it not.

Conſonant unto theſe things argued from the Scriptures, are the Judgements of our beſt Proteſtant Divines, at leaſt when overſhadowed with the Spirit of Truth. *For though* (ſaith *Calvin*) *there will be found nothing in the World worthy the Favor of God, yet he ſheweth himſelf* PROPITIOUS UNTO THE WHOLE WORLD, *in that* HE CALLS ALL MEN WITHOUT EXCEPTION TO BELIEVE IN *CHRIST, which is nothing elſe but an entrance into Life.* So likewiſe *Wolfgangus Muſculus. After the ſame manner it is in this Redemption of Mankinde, of which we ſpeak: That Reprobates and deſperately wicked men partake not of it*, IS NOT THROUGH ANY DEFECT OF THE GRACE OF GOD: *nor is it meet, that for the ſons of Perdition ſake, it ſhould loſe the Glory and Title of an* UNIVERSAL REDEMPTION, *ſince it is* PREPARED [or procured] FOR ALL, AND ALL ARE CALLED TO IT. Our Engliſh Divines themſelves in the Synod of *Dort*, expreſs themſelves to the ſame purpoſe thus: *So then Chriſt dyed for all Men*, THAT ALL

AND EVERY ONE, *by the Mediation of Faith*, MAY *through the vertue of this Ranſom, obtain Remiſſion of Sins, and Eternal Life.* So that the expreſs ſence of theſe men is, That even the *Heathen* themſelves, *omnes & ſinguli*, to whom the Goſpel was never preached (in your ſence, I mean) by men, and in the letter of it, are yet called by God to it, yea and may ſo believe, that by the Mediation of their Faith, through the Ranſom paid for them, they may obtain Salvation.

But ſuppoſe we (for Argument ſake) that the *Heathen*, to whom the Goſpel was never orally preached, were not in an immediate capacity of believing it (upon thoſe terms of believing lately ſignified) yet this proves not but that they might be in a remote capacity of believing it; ſuch a capacity I mean, which by a regular and conſcientious exerciſe and acting of thoſe worthy abilities, which God had conferred upon them, might, by the ordinary bleſſing, and according to the ſtanding courſe of the gracious Providence of God in ſuch caſes, have riſen up and grown to an immediate capacity in this kinde. So that (for example) an Heathen man, who never heard of the Name of *Chriſt*, may notwithſtanding by means of the τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, i. e. *the effect of the*

the Law written in his heart, quit himself to such a degree of well-pleasing unto God, that God will not fail to reveal or make known his Son *Christ* unto him, after some such manner and degree, which shall be saving unto him. This is the express Doctrine of learned Mr. *Bucer*. a *Here* (saith he, writing upon *Rom.* 2.) *let us observe two things*: *That God in no Age whatsoever left Men destitute of the Doctrine of Salvation. Therefore who ever at any time perished, perished through their own default* [or neglect] *For God so bedeweth* [or besprinkleth] *Nature with his Light, that they onely remain strangers unto Righteousness, who willingly and of their own accord cast it from them. There are*

a Hic duo observemus: Deum nullis unquam seculis homines Doctrina salutis destituisse; proinde, quicunq; unquam perierunt, sua culpa periisse. Naturam ita Perfundit sua luce Deus, ut hi tantum à justicia alienam maneant qui eam ultro a se rejiciunt. Sunt & hodie Gentes non paucæ quibus Evangelium Christi haud quaquam sinceriter predicatur; sunt, quæ de eo nihil prorsus audiunt. Hi autem si non ultro justiciæ studium repudiarent, Dominus INDUBIE Spiritu suo sic eos animaret, ut quæ *legis* sunt, præstarent, committerent se totos ipsius bonitati, proximis facerent, quæ cupiunt fieri sibi. Hinc fieret ut Deus citius Angelum eis mitteret uti fecit *Cornelio*, quam ut ignorare eos Christum suum pateretur. Sed dum impie ingrati iniquitate sua detinent revelatam jam ipsis veritatem, merentur, non solum ut nihil præterea boni spiritus accipiant, sed etiam ut dentur in sensum reprobum, &c. Alterum hic observandum est, ut ipsi quoque huic operi legis, quod inscriptum est cordibus nostris, recto illi (ut divinitus impresso) sensui quo perpetuo vocamur ad sancta & honesta studia, revocamur a pravis, auscultemus, &c. *Bucer* in Enar. ad *Romam.* cap. 2. v. 14. Sed ut superiùs quoque ostendimus, magis id ex instituto *Pauli* fuit, ut objiceret Judæis Gentes etiam ante eis revelatum Christum, veræ justiciæ fuisse compotes. *Idem in vers.* 25. *ejusdem Cap.*

at this day Nations not a few, to whom the Gospel of Christ is not sincerely preached: others there are, WHO HEAR NOTHING OF IT. *But if these did not voluntarily put from themselves the desire of Righteousness, the Lord* (QUESTIONLESS) *would so animate* [or enliven them] *with his Spirit, that they should* [or, might] *perform the things of the Law, commit themselves wholly to his* [grace, or] *goodness, and do unto their Neighbors what they would that they should do unto them. Hence it would come to pass, that God would sooner send an Angel unto them, as he did unto* Cornelius, *than suffer them to remain ignorant of his Christ. But whilest through impious ingratitude, they detain his Truth revealed unto them in Unrighteousness, they do not onely deserve to have no more of the good Spirit of God given unto them, but even to be given up to a reprobate sence, &c. The other thing to be taken notice of, is, That we our selves also harken unto the work, or effect of the Law, which is written in our hearts, that same right and divinely impressed sence of things within us, whereby we are continually called upon for holy and honest courses, and called back from those that are dishonest, &c.* Afterwards upon Verse 25. of the same Chapter, he hath these words: *But (as we formerly also shewed) this was rather that which* Paul *intended, viz. to offer to the consideration of the Jews, that the Gentiles even before Christ was revealed unto them,*

them, were Partakers of true Righteouſneſs. The clear reſult of this Diſcourſe is, That the *Heathen*, who never had the Goſpel, or *Chriſt*, *de facto* preached in the letter, or by men, unto them, were yet in a ſufficient capacity of doing ſuch things, upon the account whereof God would have revealed them unto them by one means or other, and this upon ſuch terms, which ſhould have been available unto Salvation. I might add much from *Calvin*, and other Proteſtant Writers of beſt account, of like import, who very frequently and familiarly in their Writings, promiſe with greateſt confidence, the ſuper-vening of the ſaving grace of God, unto the regular induſtry and diligence of men, in the improvement of the light they have received. Yea, the ſubſtance of this Doctrine is ever and anon preached by thoſe who are by ſome counted Pillars of the Miniſtry amongſt us at this day: who notwithſtanding again deſtroy that Faith, which they build up in ſuch a Doctrine, by denying the Univerſality of Redemption by *Chriſt*. Mr. *Edmond Calamy* (in a Sermon preached by him *Jan.* 12. 1644. on 2 *Chron.* 25. 2.) amongſt many other Paſſages pointing the ſame way, taught his People and Hearers thus: *A wicked man may do that, which is right in the ſight of the Lord, by the Light of Nature, and by the help of common Grace. And although God be not bound to reward him*

for it, yet I DOUBT NOT *but God, out of the Abyſs of his Mercies, if he make uſe of common Grace;* I DO NOT DOUBT *(I ſay) but God out of his abundant Mercy, though he be not bound unto it, yet will give him ſpiritual* [or, ſpecial] *Grace: if he make uſe of common Nature well, God will finde ſome way or other to do good to that mans Soul.* Luke 16. 11. If therefore you have not been faithful in the unrighteous Mammon, who ſhall commit to your truſt the true riches? *This place ſeems to hold out thus much; That if a man improves the outward Mercies of God, or the work of common Grace, God will entruſt that man with better riches; God will finde out a way to do that man good.* Afterwards (in the ſame Sermon) thus: *Thou oughteſt to do according to the gift and power, which God hath given thee in a natural way: and that God, which hath given thee power to do it in a natural way, will* (NO DOUBT) *aſſiſt thee with power, to do things in a ſpiritual way. For that man which improves his natural Talent, God will one time or other entruſt him with a ſpiritual Talent. For there was never any man went to Hell for,* CANNOT, *but for,* WILL NOT. If you ſhall pleaſe further to peruſe my Anſwer to Mr. *Jenkin*, Entituled, Νεοφυλο-πρεσβυτερος, pag. 69. 70, 71, &c. you ſhall finde the concurrent Judgement of ſome others of no mean eſteem for Learning, Piety, and whatſoever

is

is called **Orthodox** amongſt us. And the truth is, that in ſuch a Doctrine as this, they cleave to the Scriptures themſelves, and are one ſpirit with them. For when our Saviour towards the cloze of the Parable of the Talents, teacheth us: *For unto every one that hath, ſhall be given, and he ſhall have abundance; but from him that hath not, ſhall be taken away, even that which he hath*; he clearly avoucheth this for Truth, That whatſoever a mans original ſtock, in gifts or endowments in one kinde or other, from Gods hand ſhall be, be it never ſo weak, ſmall, or inconſiderable, yet by a careful employment, it ſhall, through the grace and bleſſing of God hereupon, improve to a ſpiritual eſtate, which is therefore compared to an *abundance*, becauſe the poſſeſſor hereof is enriched above meaſure by it. For that our Saviour by, *him that hath*, and to whom he promiſeth, that *more ſhall be given*, doth not mean a perſon already converted, regenerate, or endued with true Faith, ſaving Grace, or the like; ſo neither, by him *that hath not*, him that wanteth ſaving Grace, is evident; 1. Becauſe by the *Servants* who received the *Talents*, as in a glaſs, is repreſented the ſtate and condition, not of Believers onely, or thoſe that ſhall be ſaved, but of the generality of Mankinde, or (at leaſt) as well of ſuch who will periſh, as of thoſe who ſhall be ſaved. This is evident from

that which the Parable relateth concerning the *unprofitable ſervant, who went and hid his Talent in the Earth*; for which his Lord commands him to be *caſt into outer darkneſs, where there is weeping and gnaſhing of teeth.* Now the words under debate were uttered by our Saviour, upon occaſion of this ſevere Award (as it may ſeem) which the Lord paſſed againſt this unprofitable ſervant; *Take therefore the Talent from him, and give it unto him that hath ten Talents.* Of the equity of this order, he gives an account in the ſaid words; *For unto every one that hath, ſhall &c.* plainly implying, that by him *that hath*, he meaneth, him that hath upon improvement, or (which comes to the ſame) him that ſheweth and declareth that *he hath* [ſomewhat given him] by his employment and improvement of it; for otherwiſe, he that had his Talent taken from him becauſe of his hiding, or non-employment, of it, *had*, as well as the other, by original gift. And if by, *him that hath*, he ſhould mean, *him that hath*, ſimply, or, in any conſideration, then he that *had received the one Talent*, notwithſtanding his hiding it, ſhould have had *given* unto him, and ſo *had more abundantly*, as well as the other. Again, 2. there is no ground, nor (I ſuppoſe) colour of reaſon, or ground, to conceive, but that all the *Talents* (mentioned in the Parable) the *five*, the *two*, the *one*, were all of one

and

and the same nature, or kinde; and that none of them signified any supernatural, or necessarily-saving grace, but onely natural gifts, or endowments, such as men unregenerate were capable of, as well as regenerate. Nor do either *Calvin* himself, *Musculus*, or any other of our Protestant Expositors, give the least intimation of their sence to the contrary, in their Commentaries upon the said Parable; though *Musculus* be more assertive and express in the point, than any of the rest that I have seen. Amongst the ancient, *Ambrose*, by these Talents, understands the gifts or endowments of natural *Reason*[b]; which differs not at all in any thing material from the sence of our late Orthodox Interpreters. If then by the *Talents* be signified endowments or gifts of Nature, and such as the generality of men receive from *God* in some measure and degree, or other, evident it is from the clause under consideration, *unto him that hath shall be given, &c.* that by a faithful and careful use of those natural Abilities, that light of Reason, Conscience and Understanding,

b *Unus in terra abscondisse se dicit, quod rationem quæ ad imaginem & similitudinem data est nobis, studio voluptatis obruit, & tanquam in fovea carnis abscondit.* Amb. 1.3.l.8. Comment. *in* Luc. c.8 *circa finem*

Nam illa Talenta, quæ cuiq; distribuuntur κατὰ τὴν ἰδίαν δύναμιν, *nego significare posse vitam æternam. Ratio certissima, quia illa distribuuntur servis omnibus, non tantum frugi, sed etiam nequam.*

Et paulo post, Itaque necesse est referri [Talenta] ad gratias temporales, quas Deus communicat, non piis tantum sed etiam impiis; non Electis tantum, sed etiam reprobis. Chamier. Panstr. 1. c.3. l. 8. c. 3. Sect. 15, 16.

which

which every perſon of Mankind under Heaven receiveth from *God*, he may and ſhall receive from him yet further, that which ſhall be of a ſaving import and conſequence unto him. For that, by that which is (in the Parable) promiſed to be *given*, and that *in abundance*, *to him that hath*, muſt of neceſſity be meant ſomewhat that is of a ſpiritual and ſaving nature, is evident from the carriage of the ſame Parable, where the ſervants, who had received the Talents, and employed them faithfully (by whom are typified our Saviours, οἱ ἔχοντες, *thoſe that have*, as was lately ſaid) are graciouſly invited by their Maſter into his *joy*: *Enter thou into thy Maſters joy*: So to the other; *Enter thou into thy Maſters joy*. Now if either *God*, or *Chriſt*, be ſignified and meant by the Maſter of theſe ſervants (as I ſuppoſe no man queſtions, but that either the one, or the other, are typified hereby) by, *entering into their joy*, cannot be meant a receiving of a greater meaſure of natural gifts or endowments, nor of receiving any reward which belongs to perſons qualified onely with ſuch Endowments as theſe, but, Salvation, or Eternal Bleſſedneſs and Glory. If ſo, it roundly follows, that by what *Chriſt* promiſeth ſhall be *given* to him *that hath* (in the ſence declared) is meant ſomewhat of a ſaving conſequence, as regenerating Grace, the ſanctifying Spirit of God, Faith, and the

the like. And promiſing, not only, or ſimply, that *to him that hath, ſhall be given*, but further, that *he ſhall have abundantly*, he clearly ſignifieth, that in caſe men will provoke, ſtir up, and lay out themſelves accordingly in the improvement of ſuch abilities and gifts, which ſhall from time to time be vouchſafed unto them, they may, by vertue of the Bounty and gracious Decree of God in that behalf, attain and receive from *God* what proportion or meaſure of the Spirit of Grace, and of *God*, they can deſire.

What hath been argued, and (I ſuppoſe) demonſtratively proved from the Parable of the Talents, and more eſpecially from this promiſe or engagement of our Saviour, *To him that hath, ſhall be given*, *viz.* that upon a regular and reaſonable improvement of thoſe principles or abilities (which we more commonly, than properly, call *natural*) vouchſafed by *God* unto men, they ſhall certainly receive from him that which is ſpiritual and ſaving, might be further evidenced and confirmed from many other Scriptures; as from *Matt.* 13. 12. *Mark* 4. 25. *Luk.* 8. 18. (where the ſame promiſe, almoſt in the ſame words, upon a like occaſion, is made, and taught for ſound Doctrine, by our Saviour;) ſo likewiſe from *Mat.* 10. 41, 13. *Mark* 12. 34. *Luke* 8. 15. & 11. 52. *Joh.* 6. 27, 45. *Eph.* 5. 14. *Rom.* 1. 19, 20, 21, &c. *Hebr.* 11. 6, &c. (beſides twenty more.) In all

all which places there is a perfect eye of the Notion contended for, visible enough to him that shall narrowly look upon them, and enquire into them. And indeed the Opinion or Doctrine it self, which we now plead, is so rational, so intimously comporting with, and suitable to, the *Genius* and main Design of the Gospel, which is to advance Godliness, and all excellent and worthy ways and works amongst men, that there is nothing can be alledged against the truth of it, but what upon due consideration will be found manifestly prejudicial and obstructive to the practice of Godliness, and of things worthy and honorable amongst men.

From these Discussions then it clearly follows, That the *Heathen*, who only have, or have had, the benefit and help of the Light of Nature, together with those Impressions of Good and Evil which accompany it, are, and have been, by meanes hereof, in such a capacity of having the Gospel, if not preached, yet (which is altogether as much, or rather more) revealed unto them, and consequently of believing it, that were they, had they been, true and faithful to the dear Interest of their own Peace and Happiness, they may, and might believe it. If so, the want of the Letter, or oral preaching of it unto them, doth not excuse them from sin in their non-

be-

believing it; unleſs we ſhall ſay, that the committing of one ſin, excuſeth from the guilt of another, or that the neglect of one duty, diſchargeth from the obligation of another.

3. (And laſtly) Suppoſe and grant we yet further (for Argument ſake) that the *Heathen* actually wanting the Letter and external Miniſtry of the Goſpel by men, were in no capacity at all of coming to the knowledge of it, either by the Works of Creation and Providence, nor yet by any improvement of their natural Abilities (poſſible unto them;) yet it muſt needs be acknowledged that they were in a capacity of being made Partakers even of the letter and oral Adminiſtration hereof, in ſuch a ſence, as all Nations are in a capacity of having and enjoying ſuch merchandize or commodities, which are exportable from any one Nation under Heaven, and may be had by recourſe and equitable applications made to this Nation for them. When God erected and ſet up, firſt his Tabernacle, and afterwards his Temple, amongſt the *Jews*, together with that entire Syſteme or Body of his Ceremonial Worſhip, wherein, though under Types and Figures, he diſcovered his gracious Counſel and Intentions by *Jeſus Chriſt* towards the world, and (indeed) preached the Goſpel, though his intent and purpoſe herein was to priviledg

and

and accommodate this Nation above any other People and Nation under Heaven, yet it was no part of his minde, that these Discoveries of Himself, or the great Blessing accruing thereby unto men, should be so confined or appropriated unto this People, but that all the World, and all the Nations round about them, far and near, yea and every particular person, born or dwelling in any of these Nations, might, if they pleased, have had part and fellowship with them in all this Grace and Blessedness, as many actually had, who became Proselytes to the Religion and Worship of this Nation. Yea all the priviledge or prerogative which this Nation had above others, in, or about the Word, and Worship of God, the Apostle St. *Paul* resolveth into this, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ, *Romans* 3. 2. *that they were entrusted with*, made Feoffees (as it were (in trust of that great treasure, *the Oracles of God*, not for themselves, nor their Posterities onely, but for the World, or generality of Mankinde; even as the same Apostle, speaking of himself, and of the Gospel, saith (in the same word, πεπίστευμαι τὸ εὐαγγέλιον, *Gal.* 2 7.) that *he was entrusted with it* for the *Gentiles*, or Gentile part of the World, as *Peter was for the Circumcision*, *i. e.* the *Jews*. This Apostle, as in consideration that the said

ſaid Ceremonial Worſhip, or *Moſaical* Goſpel, was committed, or depoſited in truſt with the *Jews*, he calls it *theirs*, (*Rom.* 9. 4.) So becauſe they were entruſted with it on the behalf of the World, elſewhere calls it, in reſpect of the ſeveral members, parts, and veins of it, στοιχεῖα τοῦ κόσμου, *the rudiments*, or elements, *of the world*, (*Gal.* 4. 3. *Coloſ.* 2 8. 20.) meaning, thoſe *Moſaical* Ceremonies and Obſervations, which God delivered unto the *Jews* by *Moſes*, for the nurture and training up of the *World* (during the infancy and pupillage of it) in the Knowledge of God, and the things of their Eternal Peace. In like manner, in that Spirit of Prophecy, which God poured out ſo abundantly upon this Nation, in thoſe Prophets which he raiſed up and ſent unto them from time to time, to inſtruct, admoniſh, reprove, declare unto them things to come, *&c.* he had reſpect, as well to the Nations of the World, as to the *Jews* themſelves, as appears by ſundry particular Prophecies, which much more nearly concerned other States and Nations, as *Babylon*, *Egypt*, *Tyre*, *Edom*, *Moab*, *&c.* than the *Jews*. *Athanaſius* (among the Fathers) very excellently and fully to this point diſcourſeth in his Treatiſe concerning the *Incarnation of the Word of God*: where, having affirmed that the Grace of that Image ſtamped upon men according to the likeneſs of God, is, and

was,

was, sufficient to afford unto men the knowledge of the Word of God; and yet, that, in case men should neglect to know him, by looking into themselves, he had provided this remedy for such their weakness, *viz.* That by the Works of Nature they might understand him to be the Workman, &c. he advanceth his Discourse in words to this effect: *But when as the negligence of men by degrees grew worse and worse, God yet again provided for this weakness also, sending unto them Laws and Prophets familiar with them* [or, which might be well known to them,] *that in case it were troublesom unto them to look up towards Heaven, they might receive instruction from their Neighbors,* [or, near at hand.] *For one man may learn of another that which is excellent, nearer hand. So then they might by lifting up their eyes to the vast magnitude of the Heavens, and considering the sweet harmony of Nature* [or, the Creation] *come to know the Word of the Father to be the Captain* [or, Guider] *hereof, and that by his Providence over all things, he discovers and makes known the Father unto all Men, and that he therefore gives motion unto all things, that all Men by him may know God. Or if this were grievous to them, they might converse with Saints* [or, holy men,] *and from these learn to know God the Maker of all things to be the Father of Christ, and that the worshipping of Idols is impiety, and full of all ungodliness.*

They

They might also by the Knowledge of the Law abstain from all Transgression, and live righteously [or, vertuously.] *For the Law was not* [brought into the world] *for the* Jews *onely, nor were the Prophets sent onely for them* [or, their sakes.] *They were sent indeed unto the* Jews, *and of the* Jews *were persecuted: but they were the sacred and publique School of the whole World, to instruct men as well in the Knowledge of things appertaining unto God, as in matters relating to the Discipline and Government of the Soul* c. Consonant to the import of this Discourse, is that of *Calvin* also, transcribed by me, pag. 508, 509. of my *Redemption Redeemed*: towards the cloze whereof he speaketh words to this

c Ἐπειδὴ δὲ ἡ ἀνθρώπων ἀμέλεια ἐπὶ τὰ χείρονα κατ' ὀλίγον ἐπικαταβαίνει, προενοήσατο πάλιν ὁ θεὸς καὶ τῆς τοιαύτης ἀσθενείας αὐτῶν, νόμους καὶ προφήτας τοὺς αὐτοῖς γνωρίμους ἀποστείλας, ἵνα ἐὰν καὶ εἰς τὸν οὐρανὸν ὀκνήσωσιν ἀναβλέψαι καὶ γνῶναι τὸν ποιητὴν, ἔχωσιν ἐκ τῶν ἐγγὺς τὴν διδασκαλίαν. Ἄνθρωποι γὰρ παρὰ ἀνθρώπων ἐγγυτέρω δύνανται μαθεῖν περὶ τῶν κρειττόνων. Ἐξὸν οὖν ἦν ἀναβλέψαντας αὐτοὺς εἰς τὸ μέγεθος τοῦ οὐρανοῦ κατανοήσαντας τῆς κτίσεως ἁρμονίαν, γνῶναι τὸν ταύτης ἡγημόνα τὸν τοῦ πατρὸς λόγον· τὸν τῇ ἑαυτοῦ εἰς πάντα προνοίᾳ, γνωρίζοντα πᾶσι τὸν πατέρα, καὶ διὰ τοῦτο τὰ ὅλα κινοῦντα, ἵνα δι' αὐτοῦ πάντες γινώσκωσι τὸν θεόν. Ἢ εἰ τοῦτο αὐτοῖς ἦν ὀκνηρὸν, κἂν τοῖς ἁγίοις δυνατὸν ἦν αὐτοὺς συντυγχάνειν, καὶ δι' αὐτῶν μαθεῖν τὸν πάντων δημιουργὸν θεὸν, τὸν τοῦ Χριστοῦ Πατέρα· καὶ ὅτι τῶν εἰδώλων ἡ θρησκεία ἀθεότης ἐστὶ καὶ πάσης ἀσεβείας μεστή. Ἐξὸν δὲ ἦν αὐτοὺς καὶ τὸν νόμον ἐγνωκότας, παύσασθαι πάσης παρανομίας, καὶ τὸν κατ' ἀρετὴν ζῆσαι βίον· Οὐδὲ γὰρ διὰ Ἰουδαίους μόνους ὁ νόμος ἦν, οὐδὲ δι' αὐτοὺς μόνους οἱ προφῆται ἐπέμποντο· ἀλλὰ πρὸς Ἰουδαίους ἐπέμποντο, καὶ παρὰ Ἰουδαίων ἐδιώκοντο· πάσης δὲ τῆς ὀικουμένης ἦσαν διδασκάλειον ἱερὸν τῆς περὶ θεοῦ γνώσεως, καὶ τῆς κατὰ ψυχὴν πολιτείας,, &c. Athanas. *de Incarn. Verbi.* page 39, 40. *Edit. Commel.*

purpose: *Although indeed there was no necessity to seek him* [God] *very far, by reason that each one might finde him in his own self, being that we are all kept and preserved by his vertue dwelling in us. In the mean time, to manifest more amply his goodness and infinite clemency amongst men* [or, towards men] *he hath not contented himself to instruct them by all such documents, as those we have exprest, but hath specially given to understand his Voice to a certain People, &c.* [meaning, that from, and by means of, these, the rest of the World might have opportunity to receive the Knowledge of those things, which were revealed unto them, not for their own sakes onely, but for the accommodation and benefit also of all others] If you please to peruse the Commentaries of our best Protestant Writers upon those passages of *Christ, John* 4. 36, 37, 38. *I sent you to reap that, whereon you bestowed no labor: other men labored, &c.* you will finde many things directly pointing towards the Notion in hand. *Calvin* himself acknowledgeth that some understand these passages as well of the *Gentiles*, as the *Jews*; and confesseth, that *in all ages there were some grains* [or, seeds] *of Piety* [or, true Religion] *scattered over the whole World*[d]. *Gualter* writing upon the said Verses, plainly affirmeth, That *the Fathers and the Prophets, by their diligent husbandry about the Lords Field, sew the seeds of true Piety*

d Et sunt qui promiscuè tam de Gentibus, quam de Judæis hæc exponant. Fateor quidem pietatis quænam grana semper in toto Orbe fuisse sparsa, &c. *Calvin.* in *Joh.* 4. 36.

Piety all the World over e. Again, a little after he ſaith, That *God uſed the Labor and Miniſtry of the Patriarchs and Prophets in tilling* [or culturing] *the World, and preparing it for the Evangelical Harveſt* f. Afterwards he ſheweth at large, into what Countreys, firſt the Patriarchs travelled, ſpreading abroad where they came, the ſweet ſavor of the true Knowledge of God; and then, how the Prophets following them, by the ſpreading of their Sermons and Prophecies into divers Nations far and near, advanced the ſame ſervice: which alſo he further ſaith was much promoted by means of the Captivities and Baniſhments of the *Jews* in *Aſſyria*, *Babylon*, and over all the Eaſt. Having hereunto added the Conſideration of the Tranſlation of the Scriptures (then extant) or of the Old Teſtament, into the *Greek* Tongue, procured by *Ptolomy Philadelphus* King of *Egypt*, after the *Babylonian* Captivity, which (as he truly ſaith) was of very great conſequence for the Propagation of the Knowledge of the true God thorow the World, he concludes that theſe particulars did much facilitate and help forward the Work and Labors of the Apoſtles in the Converſion of the World. *Hugo Grotius* likewiſe upon the ſame place to the ſame purpoſe: *The Field was broke up, and brought into tilth, by the Prophets, who not onely in* Judea, *but in many other Countreys*

e Promiſit ergo illos ejus gaudii conſortes fore, in quod jam olim ingreſſi ſint ſancti Patres & Prophetæ, qui agrum Domini ſtudioſe colendo, veræ pietatis ſemina in toto orbe ſparſerunt. *Gualt.* Hom. 31. in Johan.

f Id vero de Patriarchis & Prophetis dicitur, quorum opera & miniſterio Deus uſus eſt in mundo excolendo & præparando ad meſſem hanc Evangelicam. *Ibid.* Secuti ſunt Prophetæ quorum ſermones longe lateque per diverſas Gentes fuerunt vulgati.

and Nations *amongst the Gentiles, both by word and writing awakened men to the Worship of the One God, which is the seed of an Evangelical Harvest, or Encrease* g.

Thus then you see that it is not my sence alone, but the Judgement likewise of many wiser and more learned men, That God in setting up that great Light of the Knowledge of Himself in the Land of *Judea*, which some conceive to be the Center or middle part of the habitable World, and amongst the *Jews*, as upon a Candlestick, did intend the benefit and blessing of the shining of it throughout the great House of the whole World. And as many did partake of this Benefit and Blessing, who inhabited Countreys far remote from the *Jews, joyning themselves unto the people of the God of Abraham*, so had all others the opportunity of doing likewise. And though remoteness of Countrey, or dwelling, from *Judea*, might haply be some extenuation or mitigation of the sin of mens remaining ignorant of God, his true Worship, and Service, and of those Spiritual Mysteries, which were to be learned in *Judea*; yet was it no adequate or sufficient excuse thereof.

These things duly weighed and considered, the particulars objected by you against that Proposition of mine, about which (it seems) you are at present dissatisfied,

g Subactum est arvum a Prophetis, qui non tantum in Judæa, sed & per dispersiones varias apud gentes voce ac scriptis homines ad unius Dei cultum excitarant, quod semen est Evangelicæ frugis. *Hug. Grot.* in *Joh.* 4. 38.

fied, appear reconcilable enough to it, and fairly answerable.

For, 1. whereas you argue, that all Men have not a legal tye or obligation upon them to believe on *Jesus Christ*, and upon this account cannot stand bound to believe on him; I answer, by denying your Antecedent, and affirm, That all Men [*i. e.* all men not wholly disabled, either through want of years, or defect of natural capacity, to believe; though there be a sence, which the Schoolmen term, *sensus divisus*, wherein even such persons as these are under a tye of believing,] but all others (I affirm) are simply and directly under an obligation of believing on *Jesus Christ*.

Whereas you further argue; If so, then are they under this obligation, either by the Law of Nature, or else by some positive Law of God; and affirm, that by neither; and hence conclude, not at all: I answer; The obligation you speak of lieth upon them, by the force and authority of both these Laws. First, The Law of Nature requireth all Men, teacheth all Men, 1. To seek and enquire after God, *i. e.* the Knowledge of his Nature, Attributes, Excellency and Perfection of Being. 2. After the richest and best Discoveries of his Will and Pleasure concerning Men, which are any where to be found. 3. (And lastly)

This Law requireth likewise of all Men, to submit unto every part of the Will and Pleasure of God concerning them, being any ways made known to them. Otherwise we must hold, either that this Law teacheth not men, to regard, mind, look, or listen after any Manifestation or Discovery, which God makes of himself in any part of the World, but onely near to them, and (as the saying is) under their Noses, or within their own thresholds; or else that it teacheth them to rest satisfied with such Discoveries in this kind, which are imperfect, and unsatisfactory; or lastly, that it doth not teach them, to submit to the Will of God in all things, as far as it shall be discovered unto them. None of all which can be affirmed with truth, or likelyhood of truth. First then, if the Law of Nature requireth of all men (except the before excepted) to enquire after the best and fullest Discovery, which God any where maketh of himself, his Will and Pleasure concerning men; And 2. if the Gospel be the fullest and richest Discovery in this kind, which he hath made, or which is to be found (which I presume is no *Christian* mans Question:) And lastly, if it be the expres revealed Will of God in this Gospel-Discovery of himself, That all Men who hear of it, or come to the knowledge of it, should believe in his Son

Jesus

Jesus Christ; it roundly follows, That by the Law of *Nature*, all Men of years and competent understanding, stand obliged to believe in *Christ*, either in *sensu composito*, as *viz.* if they have, or have had, the Letter of the Gospel, or live, or have lived, under the sound of the Ministry of it; or else in *sensu diviso*, *viz.* in case the Gospel hath never yet in the Letter or Ministry of it been revealed unto them.

Nor is that which you alledge concerning the *inability of the Light of Nature to discover, that there was, or ever would be, such a Man and Mediator as Jesus Christ*, much considerable to your purpose, though it should be granted in as ample terms, as you propounded it. For what though the *Light of Nature* be not sufficient to make such a Discovery, yet it is sufficient to teach men that it is their Duty to enquire and harken out what discoveries God maketh of himself in the World: and when they have heard of, or found out, the Discovery you speak of (I mean of such a Man and Mediator as *Jesus Christ*) it is able to inform and teach them that it is their Duty to believe in him accordingly. The light of *Nature* (probably) is not sufficient to inform every Member or Subject in a *State* or *Commonwealth* what Lawes or Statutes the Parliamentary or Legislative Authority of their *State*, will enact, or impose upon

on the respective Members hereof. Nor can it reasonably or equitably be expected from the persons invested with the Legislative Power, that they should cause all the Laws which they enact from time to time for the due Government of their *State*, to be proclaimed by an Officer of *State* at every particular mans door, no nor yet in every particular Village or Town, to oblige the Inhabitants to a subjection unto them. It is sufficient for such an end and purpose as this, if they be proclaimed, published, or promulgated in the Metropolis or Head City of this State, where, or from whence all and every the respective Inhabitants and Subjects hereof, may and ought to receive information of them, what they be. And they that live most remote from the said *Metropolis*, or Place, where the Publication of the said Laws is made, are notwithstanding as well obliged to the observation and keeping of them, as the Inhabitants of this City it self, though these, by reason of their dwelling, have a readier and better opportunity to come to the knowledge of them. In like manner God being the Absolute Monarch of, and Law-giver unto, the World, it is sufficient for him, and as much as can reasonably be expected from him, onely that he should take care and provide, that that great Law of Life and Death, the Gospel, should be published, and promulgated,

in

in ſome eminent place, or places of the World, from whence all other parts of the World round about might have an opportunity to receive the Knowledge of it. Nor are any of the reſpective Subjects of this great Kingdom of the World, priviledged or exempted from yielding Obedience and Subjection to their King in that great Law of his Goſpel, becauſe of any remoteneſs of their dwellings from thoſe places, where he hath made any ſolemn Publication of it, or becauſe he hath not ſent a publique Officer of Heaven, an Authorized Miniſter of this Goſpel home to their Houſes, to proclaim or publiſh it within their doors. So that (by the way) the meaning of thoſe Demands of the Apoſtle, on which you inſiſt, *How ſhall they believe on him, of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach, except they be ſent?* the meaning (I ſay) of theſe Interrogatories, or any of them, is not, either as if no man could poſſibly believe the Goſpel, but he that had perſonally heard it preached by a Miniſter, or that men could never come to hear it, but onely from the mouth of ſuch a Miniſter; or that none could publiſh it upon ſuch terms, as to cauſe it to be believed by men, but ſome ſuch Miniſter onely; all ſuch ſuppoſitions as theſe are palpably irrelative to the minde of the Apoſtle in thoſe Demands. His meaning

in

in them is onely to imply, 1. That the world, having generally so corrupted themselves with all manner of wickedness, and voluntarily estranged their hearts and minds from God, were in no likely posture or condition to be brought to *believe on him* by means of *Christ*, or on *Christ* himself, without the opportunity and advantage of some declaration or report of the Gospel made in one kinde or other unto them. 2. That they were not like to hear of God, or of *Jesus Christ*, in the Gospel, had there not been some, one, or more, to have preached, or published it in the World. 3. (And lastly) That there was no likelyhood, that any such man, or number of men, would ever have been found or heard of, who should, or would, have preached or published the Gospel, or Name of *Jesus Christ*, up and down the world, had they not *been sent*, *i. e.* had they not received both instructions from God concerning the truth, tenor, and substance of the Gospel, and how they were to proceed in the preaching of it, as also a special charge and injunction from him to preach it accordingly. None of these particulars give the least intimation, as if no man were either in a capacity, or under an obligation, to believe the Gospel, but onely they to whose habitations some Minister of the Gospel was, or should be, sent to preach it. It is sufficiently known, and generally

nerally granted by Divines, that there were, and are, several Nations and Countreys in the world, unto which none of the Apostles ever came to preach the Gospel: yet the Apostle *Paul* informeth us, and that with an emphatical asseveration, μενοῦνγε, translated, *verily*, that *their sound went forth into all the Earth, and their words unto the end of the World, Rom.* 10 18. How can this assertion of his stand, but in the strength of this rational supposition, that their preaching and publishing the Gospel in such parts and places of the World, where they came and had opportunity to do it, was vertually and constructively a preaching and publishing of it throughout the whole World; and that those Nations unto which the Apostles did not preach it personally, had yet a gracious opportunity to come to the Knowledge of it, by means of their preaching and spreading of it so far, and in such Countreys, as they did? And unless such a supposition as this be admitted, we must fall hard and heavy in our censures upon the Apostles, and conceive of them as men unfaithful & defective in the Execution of that high Commission, and most weighty Charge, imposed on them by the Lord *Christ*, concerning the preaching of the Gospel; the Tenor whereof (as we know) was, that they should *go and teach* ALL *Nations, baptizing them, &c. Mat.* 28, 19. And again (as

foolish another

another Evangeliſt draweth it up) that they ſhould *go into* ALL *the World, and preach the Goſpel unto* EVERY *Creature.* No Interpretation of what the Apoſtles did, in, or about the diſcharge of this their Commiſſion (the equity of this Commiſſion ſalved) can render them obedient and faithful therein unto their great Lord and Maſter but onely that which ſuppoſeth *every Creature* to have been ſufficiently Evangelized or taught by them, in the teaching of that party of the *Creature*, or of thoſe particular *Creatures*, which were actually, and perſonally *taught* by them: and that all the world was put into a ſufficient capacity of believing, or (which is the ſame) into a way of having the Goſpel even in the letter of it made known unto them, by their enlightning thoſe parts of the World with the Knowledge of it, in which they preached it. Nor can that of the Apoſtle claim the honor of truth, where ſpeaking of the Goſpel, he ſaith, it was κηρυχθὲν (the word ſo emphaticaly urged by you) ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, i. e. *preached unto every Creature which is under Heaven*, (*Col.* 1. 23) but upon the account and warrant of ſuch a conſtruction.

But, 2. neither will my Principles allow me to gratifie you with my belief of this your ſaying (unleſs very rigidly underſtood

derſtood, and in ſuch a ſenſe wherein it will little accomodate your cauſe) That *the Light of Nature, neither can, nor ever could, diſcover to Mankinde, that there was, or ever would be, ſuch a Man, and Mediator as Jeſus Chriſt, &c.* What the *Light of Nature* hath *de facto* diſcovered unto Mankinde, may much better be known and judged of than what *it can*, or could, diſcover. I confeſs my apprehenſions concerning the extent of the Power and Abilities of *the Light of Nature* carefully preſerved, prudently managed, and induſtriouſly improved and imployed, run very high: and I judg that the greateſt part of what this *Light* hath hitherto *diſcovered unto Mankinde*, is not commenſurable to the leaſt part of what it is, and hath been, *able* to diſcover. But what if it be granted, That *it neither is, nor hath been able to diſcover, that there was, or ever would be, ſuch a Man and Mediator, as Jeſus Chriſt, viz.* In all particularities relating to his Perſon, wherin the Goſpel preſents him to the world, yet may it be *able* ſo far to diſcover him, that a man by the diſcovery may be rationally perſwaded, through, or by the means of him, to depend upon God, for the pardon of his ſins, and Salvation of his Perſon, yea and this to the real obtaining of both at the hand of God. I have no ground at all to believe or think, that ſuch *Jews*, who before, and under, yea

and

and long after *Moſes*, did believe in God unto Salvation, had *Jeſus Chriſt* diſcovered unto them in any ſuch Viſion of Particularities, as that exhibited in the Goſpel. The ſum and ſubſtance of what they (at leaſt the far greater part of them) apprehended, knew, or believed concerning *Chriſt*, amounted not (I ſuppoſe) to much more than this; *viz.* That God had found out, and pleaſed himſelf in, a way or means, how to ſhew Mercy and to forgive the Sins, and ſave the Souls, of ſuch who ſhould put their truſt in him, and live righteouſly and holily in this preſent World. For that God did not *declare*, [*i. e.* make plainly and fully known in the World] upon what account of *Righteouſneſs* or Juſtice, he pardoned ſin committed in the World before the great Atonement made by the Death of *Chriſt*, until this Atonement was actually made, is evident by this paſſage of the Apoſtle, *Rom.* 3. 24, 25, 26. *Being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a Propitiation through Faith in his Blood*, TO DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST, *through the forbearance of God*; [meaning, that God through his great patience, or ſtrength of forbearance, ἐν τῇ ἀνοχῇ τοῦ θεοῦ, remitted ſin, even long before any Satisfaction

on or Atonement made for it;] *To declare, Isay, at this time* [*viz.* When *Christ* suffered in the flesh] *his Righteousness, that he might be just, and a Justifier of him that is of the Faith of Jesus, i. e.* that he might appear to be, and to have been, *just in justifying him* [*i. e.* every one, or whosoever] τὸν ἐκ πίστεως Ἰησοῦ, that was, is, or shall be a Believer in *Christ*. From this last clause τὸν ἐκ πίστεως Ἰησοῦ, *that is of the Faith of Jesus, i. e.* that believes, or depends, on *Christ* for Righteousness (relating in special manner to the believing *Jews* before the coming of *Christ* in the flesh,) it is observable, that they are reputed by God (and consequently, ought to be so reputed by men also) Believers in *Christ*, not onely who know him by Name, or in the hypostatical union of the two Natures, or the like, and believe on him under such a Notion as this (for thus the believing *Jews*, who were justified by God before the coming of *Christ*, neither knew him, nor believed on him, as was formerly said,) but also they that believe *on God, by, or through him* (as *Peter* expresseth it, 1. *Pet.* 1. 21.) *i. e.* who either by Grace purchased or procured by him, or by any Providence, or Dispensation, one or more, issued by God for his sake, or upon his account, in the World, are brought, or prevailed with, to depend on God

God for the forgiveneſs of their ſins upon their Repentance. And that the *Jews* I ſpeak of, when they did believe on God unto Juſtification, did not explicitely, or by Name, believe in *Jeſus Chriſt*, ſeems to me very apparent from thoſe words of *Chriſt* to his Apoſtles, *Joh.* 14. 1. *Ye believe in God: believe alſo in me.* If they had believed in him as explicitely, and diſtinctly, as they did believe in God, there had been no more ground, why he ſhould exhort or encourage them to believe in him, than in God: nor why he ſhould have owned them in their belief in God, more than in their belief in himſelf. And that their *belief in God*, which our Saviour here acknowledgeth in them, was unto Juſtification, I ſuppoſe that you neither will, nor reaſonably can, deny. Now then if ſuch a Faith, which had *Jeſus Chriſt* onely vertually and interpretatively in it, and none but God himſelf explicitely, and directly, was notwithſtanding available to the Juſtification of the *Jews*, who had better oportunities of means for an explicite Knowledge of him, than the *Gentiles*; much more reaſonable it is to conceive that the like Faith will be accepted in the *Gentiles* to their Juſtification; eſpecially conſidering, 1. That ſame Divine Attribute, which the Scriptures cals ἀπροσωπολημψία, a non-acceptations of perſons (ſo frequently aſſerted and inculcated by the Holy Ghoſt in the

the Scriptures:) and, 2. That the Juſtification of men, is a judiciary act awarded, according to the Tenor of a known Law, by God. Beſides, That *Jeſus Chriſt* is in ſuch a Faith, by which men are actually enabled to come with acceptation unto God, I preſume you will not deny, conſidering what *Chriſt* himſelf ſaith, *No man cometh unto the Father, but by me, Joh.* 14. 6. That by ſuch a Faith, whereby a man believes, 1. *That God is*: 2. *That he is a rewarder of them that diligently ſeek him*, he is enabled thus to *come unto God*; is the expreſs Doctrine of the Apoſtle, *Hebr.* 11. 6. And that the *Heathen*, who never had the advantage of the Letter of the Goſpel, were notwithſtanding, partly by the Light of *Nature*, partly by the works of *Creation*, partly by the patient and gracious Adminiſtrations of God in the courſe of his Providence towards the World, in a very ſufficient capacity of attaining ſuch a Faith as this, if I judged it matter of queſtion, either to your ſelf, or any other conſidering man, might be largely demonſtrated, not onely from the Scriptures, but even by many pregnant Teſtimonies extant in the Writings of the *Heathen* themſelves. Not to impoſe any great tax upon you, though for your own ſatisfaction, in this kind, if you will pleaſe to peruſe onely the fifth and nineteenth Chapters of the *L. du Pleſſis de*

Veritate Religionis Chriſtianæ, you will find by ſeveral paſſages drawn together by this learned Author from the Writings of ſuch *Heathens* as we now ſpeak of, 1. That *the Light of Nature* was ſufficient to *diſcover* unto them ſomewhat concerning *Chriſt*: And, 2. (and more clearly) That they did (I mean, many of them, and conſequently that more, yea, that all, might) beleeve, both *that God was*, and that *He is a Rewarder of thoſe, who diligently ſeek him.* And I preſume you know that much more of this latter import might readily be cited from the Books and Writings of ſeveral others of them, not mentioned by the late named Author. Again,

2. That the *Heathen* we ſpeak of (and conſequently, all Men without exception) had, and at this day have, a Tye upon them by the Law of *Nature* to believe in *Jeſus Chriſt*, is evident upon this conſideration; *viz.* becauſe this Law obligeth all Men to do that, which is eſſentially conducing to their ſoveraign Welfare and Peace, and without which it is impoſſible for them to eſcape ruine, and deſtruction. And if Men ſtand bound by the Law we ſpeak of, to uſe ſuch means for the preſervation of their natural Lives and Beings, without which they cannot reaſonably expect or judge they ſhould be preſerved; much more muſt they needs be obliged by the ſame Law to provide things

things needful for their eternal ſafety and well-being, and without which they cannot, upon any reaſonable account, expect or look for theſe ſo importantly-neceſſary accommodations. Now the Scripture ſaith expreſly; *Neither is there Salvation in any other*, [meaning, but in *Jeſus Chriſt*,] *for there is none other Name under Heaven given among men whereby we* [men] *muſt be ſaved*, (*Acts* 4. 12.) and this by believing on this Name, *Joh.* 20. 31. Theſe latter words, *There is no other Name* UNDER HEAVEN *given, &c.* clearly overthrow two of the main Pillars of your Diſcourſe, which are theſe; 1. That this Law of Salvation, *Whoſoever believeth, ſhall be ſaved*, reſpecteth only ſuch, unto whom the Letter, or vocal Miniſtry of the Goſpel is ſent, and that there is another Law, Covenant, or Promiſe by which others ſhall, or may, be ſaved, (which by the way, I look upon as a very adventurous poſition, and of dangerous conſequence.) 2. That ſuch a Repentance, which neither includeth, nor ſuppoſeth Faith in *Chriſt*, in one kind or other, and whereof perſons unevangelized (in the ſence oft mentioned) are capable, is available to theſe perſons unto Juſtification and Salvation. For if *there be none other Name* [but that of *Jeſus Chriſt*] UNDER HEAVEN *given among men, whereby &c. i. e.* no other method, courſe, way, or means

whatſoever vouchſafed by God unto men for their Salvation, it demonſtratively follows, 1. That this Law of Salvation, *whoſoever believeth on Jeſus Chriſt, ſhall be ſaved*, with that of Condemnation (oppoſite to it) *He that believeth not, ſhall be damned*, doth not reſpect onely perſons Goſpelized (in the ſence declared,) ſo that theſe only ſhall be either ſaved, or condemned, according to the different tenor and import of them; but the generality or univerſality of Mankind, where ever the Faculties of Reaſon, Judgment, Conſcience, Underſtanding, &c. are found in any competent growth or maturity. 2. That no Repentance whatſoever, which hath not the *Name*, *i. e.* the Vertue, Grace, Merit, Influence (in one kind or other) of *Chriſt* in it, will avail any man unto Salvation.

Nor is that of the Apoſtle, *Rom.* 2 12 any ways contradicting that which hath been now ſaid: *For as many as have ſinned without Law, ſhall alſo periſh without Law: and as many as have ſinned in the Law, ſhall be judged by the Law.* For the intent and purport of this paſſage onely is to ſhew, that God in the Judgment and Condemnation of wicked men, will have reſpect to the different degrees of means and opportunities, which have been vouchſafed unto them reſpectively, for the reſtraining of them from the ways of ſin and wickedneſs; and to imploy with-

withal, that becauſe the Letter and oral Miniſtry of the Scriptures, or word of God (frequently termed, the *Law*) ſuperadded to the Law and Light of *Nature*, and thoſe other advantages (common unto all men) of the Works of Creation, Providence, &c. are a means of greater efficacy and a more potent tendency to reſtrain from ſin, than thoſe other alone, and without theſe, therefore they, who ſhall be found to have lived wickedly and ungodlily under theſe, ſhall receive a greater Damnation, than thoſe who have lived ſinfully, under the want of them.

If it be yet further objected (againſt the Argument in hand) That the Law of *Nature* cannot oblige men to things impoſſible, no not in order to their own Preſervation, or Peace; and therefore cannot oblige thoſe to believe in *Jeſus Chriſt*, to whom he was never preached, this being unpoſſible unto ſuch perſons, as theſe: To this I anſwer,

1. That the ſinews of this reaſoning have been already cut, where we proved, that *Jeſus Chriſt*, is ſo, ſo far, and upon ſuch terms, preached, or made known unto all Men without exception, that no man lieth under an impoſſibility of believing in him; I mean, of believing in him upon ſuch terms which will be available to his Salvation, (as hath been formerly declared.) But,

2. I anſwer yet further, That if the po-

ſitive, or written, Law, or Word, of God, bindeth men unto that which is unpoſſible, what Reaſon can there be given, why the Law of *Nature* may not do the like? (eſpecially conſidering that this is the Law of God, as well as that.) But that the Poſitive or written Law of God requireth things unpoſſible of men, is (I ſuppoſe) your own Sence and Judgment; certain I am, it is the general Sence of thoſe, who are Enemies to the Doctrine of Univerſal Atonement.

3 (And laſtly) Were it granted that the Law of *Nature* doth not bind to things impoſſible, *in ſenſu diviſo*, yet it may very equitably and well bind to things unpoſſible, *in ſenſu compoſito*. As for example; ſuppoſe I have a Childe, or Wife, lying ſick in an upper Chamber, or Room in my Houſe, and at preſent I am below; the Law of *Nature* in this caſe bindeth me to viſit them, which yet is unpoſſible for me to do, whilſt I remain below, and in my preſent poſture of abſence from them. But becauſe I may very poſſibly go and get up to them by the opportunity of ſuch ſtairs or ſteps, which are purpoſely provided to make the way into this Chamber paſſable for men, therefore the tye which is upon me by the Law of *Nature*, to viſit them, is no ways hard, or unreaſonable. In like manner, were it granted, that men who never heard of the Name

of

of *Chriſt*, are, in their preſent condition, poſture, and frame, under an impoſſibility of believing on him, and ſo not bound by the Law of *Nature* to believe on him, during this incapacity; yet this no ways proveth, but that they may ſtand bound by this Law to believe on him, yea and that this believing is poſſible enough to them, *in ſenſu diviſo*, (as hath been ſaid) though not *in ſenſu compoſito*, that is, by uſing ſuch means, and applying themſelves to ſuch a courſe, whereof they are, actually, and *de preſenti*, capable, and which have a proper and direct tendency to enable them to believe actually in due time. *Sed de his, prius.* Nor do I believe that any Perſon whatſoever of Mankind (ſuch only excepted, who have ſinned *the ſin unto death*, as *John* expreſſeth it, who, in and by the ſaid ſin, caſt in their lot with Devils, and deſerve no longer to be numbered amongſt men) liveth under any ſimple, abſolute, or invincible impoſſibility of being ſaved. Yea if it ſhall be ſuppoſed, that any other perſon lieth under ſuch an impoſſibility, it muſt needs take off from the hearts and conſciences of men much of that fear and dread, which are of a very ſoveraign conſequence and import to preſerve them from the horrid guilt of that ſin. And thus (I truſt) I have given a fair and ſatisfactory account unto you of the truth of this Doctrine, That all men ſtand

bound by the Law of *Nature* to believe on *Jesus Christ*; or at least (in your own Phrase) somewhat that seems to me very like to such an account. Again,

2. That the like Obligation is imposed by God upon all men (in the sence explained, and avouched) by a written, or positive Law, is (I suppose) of a like ready and easie demonstration. When the Holy Ghost by the mouth of the Kingly Prophet admonisheth and calls upon the Kings and Judges of the Earth, thus: *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled, &c.* (*Psalm* 2. 12.) 1. By *the Son* evident it is (and Interpreters generally consent) that the Lord *Christ* is meant. 2. That by *kissing* this *Son*, is meant such subjection to him, which includeth, or presupposeth Faith (at least) in him, is so evident likewise, that I know no Expositor otherwise minded. And besides, this clause, *lest he be angry, and ye perish, &c.* plainly evinceth it; in as much as no *kissing him*, or subjection to him, without believing on him will prevent his anger. 3. (And lastly) That by the *Kings and Judges of the Earth*, he doth not (in the first place) mean some of these only, as (for example) those who have the Gospel preached unto them, with an exclusion of the rest; nor, 2. That by *Kings and Judges of the Earth*, he means the meer persons of men invested with these dignities

dignities, but (by a *Synecdoche*, and according to the frequent dialect of the Scriptures) those entire Bodies and Communities of men, of which *Kings* and *Judges* are the Heads, are things, both so rational in themselves, and so demonstrable also from the first verse of the *Psalm*, and indeed from the whole carriage of it, that to give any further proof of them, were but to light up a Candle to the Sun. Or if it shall be importunely, and as it were by the teeth, held and maintained, that none but the persons themselves of *Kings and Judges* are here meant; yet will it even from hence, and this with a notoriety of consequence, follow, That all their Subjects, and consequently, all the World, stand bound, by vertue, as well of the same Command, as of the same Caveat, or Threatening, to exhibit the same Subjection unto the Son of God. *Musculus* may be consulted upon the place h.

Again, when the Apostle *John* asserteth this to be the *Commandment* of God, *That we should believe on the Name of his Son Jesus Christ*, (1 *Joh.* 3. 23.) he cannot be conceived to speak onely of Saints, or such who are Believers already, as if these onely were the men, whom God commands to believe in the Name of his Son: for then it would follow, that every Believer in the first act of believing super-erogates, and doth

h Expendamus etiam quanta sitista Christi Filii hominis majestas, potentia, & gloria, quod ad pedum illius osculа Reges terræ, absque ulla, discriminatione, quanti sint, vocantur. Quis nam mortalium ab hac submissione excipitur, quando illa ipsis quoque regibus imponitur? *Musculus*, in Psal. 2. Vers. 12.

doth more than God requires of him by any Law, Precept, or Commandment of his. Nor, 2 can he reasonably be conceived to speak of such onely, who have the Letter or oral Ministry of the Gospel sent, or granted unto them: because then (in like process of consequence) it will follow, that in case any of those, to whom the said Priviledges are not vouchsafed, shall believe in *Christ* he also shall super-erogate, and do more in a way of Righteousness, than God commandeth him. Therefore when this Apostle saith, *It is the Commandment of God, that* WE *should believe, &c.* his meaning is not, either, 1. That *WE* Saints, with the exclusion of all others; nor, 2. That *WE* who have the Gospel preached by men to us, with the exclusion of all others: But, 3. (and lastly) That *WE* Men, with the inclusion of all other men whatsoever, should believe.

If it be objected and said; That such men, who have neither the Letter, nor oral Ministry of the Gospel, are in no capacity, no possibility of believing: and therefore to argue, that in case they should believe, they should super-erogate, is to argue, not onely from an unsound, but even from an unpossible supposition; and no better, than if a man should argue, thus; If a stone, or a brute beast, should with an audible, or intelligible voice, magnifie God, they should super-

ſuper-erogate, becauſe there is no Commandment impoſed upon them by God to do ſuch a thing: To this I anſwer,

1. That it hath been already ſufficiently proved, that the ſuppoſition which this objection faulteth, is neither impoſſible, no nor yet unſound; but that ſuch perſons, who neither have the letter of the Goſpel, nor yet the preaching of it by men, are notwithſtanding, in a capacity of believing. I add,

2. That if there be an impoſſibility that ſuch perſons ſhould believe, then their believing ſuppoſeth, or includeth, ſome other thing which is unpoſſible alſo. For this is a true Rule, and of unqueſtionable evidence: *Poſſibile eſt, quo poſito, nihil ſequitur impoſſibile*: That it is poſſible, upon the ſuppoſal whereof no impoſſibility followeth. Now in caſe it ſhould be ſuppoſed that a man without the Letter, or oral Miniſtry of the Goſpel, ſhould, or might, believe, it cannot reaſonably be imagined what impoſſibility would follow (I mean, in argument, or ſuppoſal) hereupon. Therefore there is no impoſſibility that ſuch a perſon as we ſpeak of, ſhould believe.

3. (And laſtly) In caſe men deſtitute at preſent of the Letter, and Miniſtry of the Goſpel by men, ſhould not ſtand bound by ſome Law, or Commandment of God, to believe, then, in caſe either the ſaid Letter, or Miniſtry ſhall at any time hereafter be vouch-

vouchſafed unto them, they muſt either be ſuppoſed to remain ſtill as much diſobliged from believing, as before (which I preſume, is none of your thoughts,) or elſe, that there is ſome new Commandment impos'd upon them by God, which was not impoſed on them before. Now with God (the Scripture plainly affirmeth) *there is no variableneſs, neither ſhadow of turning*, [or, change, *Jam.* 1. 17.] Nor doth he create, or make new Lawes to ſubject men unto upon emergent or accidental occaſions: but all his Laws were made, given unto, and impoſed upon, men, before any new emergency, or change of circumſtance, or condition, befalleth them. So that (for example) he that hath formerly been very poor, but hath of late a great and plentiful Eſtate caſt upon him by God, doth not now ſtand charged *to diſtribute, to do good, to be rich in good Works, &c.* by any new Commandment of God impoſed on him ſince his advancement in the World, which did not oblige him before, but by vertue of ſuch a Command, whereunto he was ſubject all the time of his poverty, as well as ſince his being made rich, although he ſtood not bound by it to act according to the tenor of it, but onely then, or at ſuch a time, when and in caſe he ſhould become rich; and now alſo not continually, but upon due and regular occaſions onely. This Command-

ment

ment of God, *Thou ſhalt worſhip the Lord thy God*, obligeth a man as well ſleeping, as waking, as well in the midſt of his lawful employment, as at times of liberty and convenience for his actual worſhipping of him: otherwiſe God muſt be ſaid to take off this Law from men, as oft as they go to ſleep, or to the labor of their ordinary Callings; and again to lay it on them anew, as oft as they awake, or ceaſe from their labor; or rather as oft (and as oft only) as they have opportunity actually to worſhip him. Yet doth it not oblige any man to worſhip him at ſuch a time, when, or whilſt he is ſleeping (ſuppoſing his ſleep in reſpect of the time or ſeaſon of it lawful) nor yet whilſt he is at the work of his Calling, ſuppoſing that herein he doth but that which is his duty to do. I make no queſtion but you have often met with that common Maxim of Divines: *Præcepta affirmativa ſemper obligant, ſed non ad ſemper*: Affirmative Precepts always bind, but not unto always, *i. e.* not to a perpetual or uninterrupted practiſe of that duty, whereunto they bind. A rich man ſtands always bound to diſtribute to the poor, but not to diſtribute always, but onely upon all *Chriſtian* Occaſions and Opportunities. So a Miniſter ſtands always bound to preach to his People: but he doth not ſtand bound to preach always or continually unto them. In like manner ſuppoſe it were granted, that

an

an *Heathen*, who never heard of the Goſpel, nor of the Name of *Chriſt*, nor ever had opportunity to hear of either, doth not ſtand bound to believe (formally or explicitely) in *Chriſt*, whileſt he remains under theſe diſadvantages for ſuch a believing; yet this proveth not, but that even ſuch a perſon, ſtands ſimply and abſolutely bound to believe in him, and this upon the terms ſpecified: or in caſe the Goſpel ſhall at any time afterwards be ſent unto him by God, that he now ſtands bound to believe by a Commandment newly given or impoſed upon him by God, and not by vertue of that Commandment, wherewith he ſtood charged before.

Nor is that Text *Acts* 17.30. cited by me to prove an univerſal Obligation poſitively impoſed by God upon all Men to believe on *Chriſt*, diſabled by any attempt made by you in that behalf; the words being theſe: *And the times of this ignorance God winked at: but now commandeth all men every where to repent, &c.* For, 1. We have demonſtratively (I ſuppoſe) proved already, that the Repentance here mentioned, and commanded by God unto *all Men every where*, includeth, or preſuppoſeth, Faith in *Chriſt*, and that no *Repentance* whatſoever, is, or can be, actually ſaving, but onely ſuch, which is influenced or raiſed by Faith in *Chriſt*, of one kind or other, either formal and explicite, or elſe conſequential, implicite and interpretative.

2. It

2. It hath been in like manner proved, that theſe Univerſals, *all Men, every where*, cannot reaſonably, nor with that Reverence and Honor which are due to Scripture-expreſſions, be here confined to ſuch, either perſons, or places, to whom, or where, the Goſpel hath been then actually ſent, and preached, when the words were uttered by the Apoſtle, or ſhould afterwards be thus ſent and preached; but are to be extended *to all Men* ſimply, and to every Nation under Heaven; in as much as there is no neceſſity for ſuch a cautionary, or reſtrictive Interpretation.

Whereas you further argue from the *Antitheſis* here made by the Apoſtle, between the Χρόνοι τῆς ἀγνοίας, the *times of ignorance*, and the οἱ νῦν Χρόνοι, the *preſent times* (when the Apoſtle ſpake the words) or times of the Goſpel-Light, that however God in theſe latter, *commands all men every where to repent*, yet under thoſe other he did not; I anſwer, 1. That the Concluſion which you hence infer, fights directly (if I miſtake not) againſt your own ſence (otherwhere aſſerted in your Papers) both concerning an Obligation lying upon *Adam* to repent, in the *interim* between his Fall, and the Promulgation of the Goſpel to him; as likewiſe concerning the like Obligation lying upon all his poſterity (without exception, unleſs onely of ſuch, who through either

defect

defect of years, or of understanding, or through inexpiableness of guilt, are uncapable of Repentance) whether the Letter or Ministry of the Gospel hath been vouchsafed unto them, or no. For by what Law persons, who never heard of the Gospel, stand now, or whilst the Gospel shines in other parts of the World, bound to Repent, by the same they stood bound to Repent likewise, before the coming of the Gospel into the World. Therefore you cannot with the safety of your own Principles, but confess, that *all Men every where*, even ἐν τοῖς χρόνοις τῆς ἀγνοίας, under those *times of ignorance* of which the Apostle speaks, and before οἱ νῦν χρόνοι, or the times of the Gospel, stood bound to Repent, so or with such a kind of Repentance, which you affirm to be meant in the Scripture in hand, *i. e.* such a Repentance which is conform to the Law of *Nature*, and which includes not Faith in *Christ*; and which you acknowledge also the unevangelized *Heathen* stand now bound unto.

2. Neither doth the *Antithesis* or opposition between the two differing times mentioned import any such different Dispensation of God, under the one, and the other, as if he had left men free from all and all manner of Command and Obligation to repent, under the former, and onely charged them

them with this Duty under the latter; but onely shewerh, or supposeth, that that Obligation to repent, which lay upon men under the former, the *times of ignorance*, was but weak, faint, obscure, and with little authority upon the Consciences of men, in comparison of that Tye, Obligation, or Engagement hereunto, which God by an express Command imposeth upon the World under the latter (the times of the Gospel.) This to be the genuine and true import of the said *Antithesis*, appears, 1. By the frequent and familiar usage of the Scripture in like cases: 2. By consideration of the state and condition of the *Heathen* throughout the World in the Point in question, before the times of the Gospel.

First, It is a thing of frequent observation amongst Expositors and Divines, that the Holy Ghost intending to mention and assert any considerable encrease or advance of some former Dispensation, is wont to express it in simple, positive, and absolute terms, and as if it were a new kind of Dispensation, and which had not formerly been known, or heard of in the World i. Thus the Promises made to *Abraham*, *Gen.* 12. concerning the multiplication of his seed, and their inheriting the Land of *Canaan*, are afterwards, as *viz.* Cap. 17. 2, 4, 5, &c. again mentioned and expressed as if they had now been new, or first made, onely because

i Non enim inusitatum aut rarum est in Scriptura easdem Promissiones, vel Prædictiones vel res alias semel jam datas & commemoratas, post ea diversis temporibus tanquam novas denuo tradere & commemorare. *Pererius* in *Gen.* 35 9

cauſo they are expreſſed more largely, fully, and emphatically. When *Chriſt* ſpake thus to his Diſciples after his Reſurrection, *Theſe are the words which I ſpake unto you, whilſt I was yet* WITH YOU, (*Luk.* 24. 44.) in this latter clauſe, *whileſt I was yet with you*, he inſinuates his preſent being with them, by way of *Antitheſis* to his former being with them (*viz.* before his Death) not as if he were not now preſent with them, as well as he had been formerly, but becauſe his being now with them, was of a more tranſcendent and peculiar nature and conſideration, than his former preſence had been; in as much as he was now in the eſtate of the reſurrection, whereas in his former being with them he was but in the ordinary condition of men. When *Moſes* and the Prieſts ſpake thus unto all *Iſrael*; *Take heed, and harken, O Iſrael, that this day thou art become the People of the Lord thy God*, (*Deut.* 27. 9.) their meaning was not to imply, that they never had been *the People of the Lord* until now [*i. e.* a People whom God had owned and countenanced from Heaven, taken into Covenant with himſelf, &c.] but that God by the conſtant Tenor of his gracious Adminiſtrations towards them from time to time until that day had made them now more his People, than ever, had further declared himſelf to be their God, and to accept and own them for a People peculiar to him, than formerly: and

Solet [Chriſtus] de his rebus, quas alio modo, quam ante, poſt Reſurrectionem, egit, ita loqui quaſi non egerit. *Maldonatus* in *Mat.* 26. 29.

that

that upon this account it concerned them more neerly, than ever, to harken unto him, and obey his voice. In like Notion our Saviour promiseth his Disciples that he *will pray the Father, and that he should give them another Comforter, even the Spirit of Truth*, when as in the very same period or passage of speech, he affirmeth that this *Comforter*, or *Spirit*, was already given them, or (which is the same) *dwelt* now with, or in, them, *Joh.* 14. 15. 16. So that he mentioneth a larger Effusion or Donation of the same Spirit, as if it were the primitive or first gift thereof. In like manner, when being now upon his Journey for the raising of *Lazarus* from the dead, he saith to his Disciples, *I am glad for your sakes that I was not there, to the intent that you* MIGHT BELIEVE, (*Joh.* 11. 15.) he expresseth their believing to a further degree, as if it were the first of their believing, and that they had not believed before. Whereas it is evident from *Joh.* 2. 11. 22. and other places, that they had believed on him before. When the Apostle affirms this to be Gods end in chastising his People, *That they might be Partakers of his Holiness*, (*Hebr.* 12. 10.) he doth not suppose that they were in no degree *Partakers of his Holiness* before their chastisement; but he expresseth a fuller and richer participation hereof, as if it were a simple, absolute, or original participation in this kind. So again when the

Evangelist *John* ſaith, that *the Holy Ghoſt was not yet given, becauſe Jeſus was not glorified*, (*Joh.* 7. 39.) his meaning is not, that the Spirit had in no meaſure been formerly given, (for queſtionleſs all thoſe who under the Law beleeved, and ſo thoſe, who in the days of our Saviours converſe on earth, before his Glorification, believed unto Juſtification, were led hereunto by the *Spirit* here ſpoken of;) but he expreſſeth that abundant and moſt remarkable Donation and pouring out of it upon the Apoſtles and others, after, upon, and by vertue of Chriſts Aſcention into Glory, as if it had been the firſt, and only giving of it. And it is a good rule or obſervation, which *Teſtardus* delivers hereupon. *Thoſe things* (ſaith he) *are ſaid not to be, or not to be done, before the times of the Goſpel, which do leſs* [or, not] *appear, or are leſs perceived* [or, felt] *before this fulneſs of times* k. So that when the Apoſtle ſaith (in the Scripture under debate) that God *now* [in the times of the Goſpel] *commandeth all men every where to repent*, it doth not neceſſarily imply, that God never till *now commanded* the ſame thing (I mean, *Repentance*) unto them; but that *now* he *commanded* it upon other terms, with more expreſſneſs and particularity of Command, upon more lively and pregnant grounds, or motives, with another edge of Authority, under greater ſeverity of puniſhment threatened in caſe of diſ-

k Verum ea non eſſe, aut non fieri ante Evangelii tempora dicuntur, quæ minus apparent, aut minus ſentiuntur ante iſtam temporum plenitudinem. *Teſtard. Synop. Doctr. de nat. &c. Theſ.* 118.

disobedience, than he had commanded it formerly. Many instances from the Scriptures have been presented unto you, (and many more, I doubt not, upon a little further search might be added unto them,) wherein such a construction as this must of necessity be admitted. And that this is the true and genuine sence of the place in hand, appears yet further by the latter consideration mentioned, which respects the state or condition of all Mankind under the *times of that ignorance*, of which the Apostle speaketh, and before the days of the Gospel. For that the World was then under a *Command* from God to repent, is evident from hence, *viz.* because otherwise their impenitency, and obdurate proceedings in such ways & practises, which are contrary to the Law of God, yea and the Law of Nature it self, had been no sin in them, nor obligatory unto punishment, the Apostles assertion being express, that it is *the Law that worketh Wrath*, [*i. e.* that subjecteth men unto punishment,] because *where no Law is, there is no transgression*, (*Rom.* 4. 15.) meaning, (as he expresseth himself upon the account in the Chapter following, vers. 13.) *that sin is not imputed* [*i. e.* charged upon men, or punished] *where there is no Law.* So that unless we shall suppose the World to have been absolutely lawless, and that the generality of men without contracting any guilt, or making themselves li-

able unto punishment, have committed all the abominations, which they did commit, yea and ten times more, until the times of the Gospel, we must of necessity make or suppose them subject to some Law, or other of God, whereby he commands *Repentance* unto men. Yea the Apostle himself, in the same Sermon, and a very few verses before the words in Contest, plainly supposeth the men we speak of, even *all the Nations of men*, to have been, all the time before the Gospel, under an engagement or obligation from God, to have *sought him*, which supposeth (at least) their *repentance*. *And hath made of one blood all Nations of men, for to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their habitations, that* THEY SHOULD SEEK THE LORD, *if haply they might feel after him, and find him, though he be not far from every one of us, &c. Act.* 17.26 27. His meaning is, that God hath taken such a wise and gracious course, 1. In the creation and forming of men. 2. In disposing and governing them, that they might be in a good capacity of *seeking* him, and this so as to *find* him (and consequently to enjoy him, and to be made happy and blessed by him) although their minds and understandings were much darkened through corrupt principles, which they had voluntarily drank in, and sinful practices wherein they had walked, in as much as he

was

was neer enough to them all, to have been *found* by them, even by groping, or feeling, as men use to seek for things in the dark; meaning, that by a very low strain of industry, an ordinary diligence and enquiry they might have discovered and *found* him out, so far as to have worshipped and served him with acceptation, and this under all those great disadvantages for the finding him out, which they had brought upon themselves. These things import much more than their being under a simple Command from God to repent; though it is true, that a Command to repent, vertually and with interpretation, contains and comprehends the whole duty of man.

Nor do these words, which you urge and insist upon, *And the times of this ignorance, God winked at*, import any thing contrary to what hath been now argued, or as if God had neither taken, nor meant to take, any account at all of those Heathen, who before the times of the Gospel, had onely the Books of Nature, Providence, and Creation, to instruct them, for their misdemeanors in sinning. The Apostle expressly saith, that *as many as have sinned without the Law, shall perish without the Law, Rom.* 2 12. And a little before: *Tribulation and anguish upon every Soul of him that doth evil; of the Jew first, and* ALSO OF THE GENTILE, (to omit much more that might be readily ci-

ted from the same Apostle to the same purpose.) Therefore when God is said ὑπεριδεῖν, to have over-looked, or *winked at the times of ignorance*, [*i. e.* the ways and doings of men under these *times*,] it is to be understood in a comparative sence, implying only some such thing as this, That whilest means for the Conversion of Men from Sin to Righteousness, and for the bringing of them to the true Knowledge and Fear of God, were but low, scant, and weak in the World, in comparison of what they are now advanced unto by the shining of the Light of the glorious Gospel of Christ amongst men, God was nothing so severe to mark what was done amiss, nothing so swift to execute Judgment, or take Vengeance on Transgressors, as now he is, and intends to be, under the *Gospel*; the vouchsafement whereof unto the World, is as the *laying of the Ax to the root of the Trees*, upon which follows the *hewing down, and casting into the fire, every tree, that bringeth not forth good fruit*, *Mat.* 3. 10. This sence is both very agreeable to the Scripture-phrase, which frequently and familiarly expresses a comparitive sence in a positive and absolute form, (see *Joh.* 6. 27. 1 *Cor.* 1. 17. *Luk.* 12. 4. *Joh.* 7. 39. *Gal.* 4. 9. not to mention other places of like purport, without number,) and likewise perfectly accordeth with that Principle of Righteousness and Equity, in and about the punishing

of

of sin and sinners, which the Scripture from place to place ascribeth unto God; and which inclineth him to punish sins, committed against greater Light, against means and motives of greater Efficacy and Power, with more severity proportionably, than those, which (though otherwise the same) are perpetrated, where means and motives for the refraining of such sins, are either fewer, or less effectual. See upon this account, *Amos* 3. 2. compared with *Lam.* 1. 12. *& Dan.* 9. 12. *Deut.* 6. 12. with 15. *Mat.* 11. 21, 24. *Luk.* 12. 47, 48. *Jer.* 32. 31. compared with Verse 33. besides many other passages of like import. *Calvin*, reading the words in present consideration between us, thus. *Et tempora quidem hujus ignorantiæ cum hactenus dissimulaverit Deus*, neither approves your sence of them, nor mine, though his censure falls much heavier on yours, than on mine. He affirms, that *Pauls* intent was not to extenuate the sins of men, but only to magnifie the Grace of God, which had now on the sudden shone upon the World: and labors to confute such an Interpretation, from that of the same Apostle (lately cited) *They that have sinned without the Law, shall* notwithstanding *perish without the Law* [l]. His sence of the words is onely this, *God winked at*, or dissembled, *the times of that ignorance, i. e.* that during the long tract and continu-

[l] Alii secus interpretantur, Deum ignorantiæ peperciſſe, quaſi conniveret, punire nolens. Sed tale commentum prorſus alienum eſt a mente *Pauli*, & conſilio; cui minime propoſitum fuit extenuare hominum culpam, ſed Dei gratiam, quæ repente affulſerat, magni facere. Et ex aliis locis falſum eſſe coarguitur, quia qui ſine lege peccaverint, ſine lege nihilominus peribunt.

ance

ance of these times, *God did not discover*, or reveal *himself unto men* [m]. I find some other modern Expositors of good note steering the same course of Interpretation with him. Some conceive that the Apostle speaks of the times past with those that were then living, and that his meaning is, that God would not lay to their charge [*i. e.* punish, or destroy them for] their Idolatries past, if now they were willing to repent. Of this Judgement was *Chrysostom*, and after him, *Oecumenius*. Neither of these Interpretations fall in with the *genius* of your Inference from the words, nor yet endamage my Notion in the least; which saith, That the *Heathen* here spoken of, were under a *Command* from God to *Repent*, even all along the *times of the ignorance*, of which the Apostle speaketh. But besides what hath been already offered to countenance the Interpretation of the words awarded by me, I conceive this passage of the Apostle, *Hebr.* 8. Vers. 8, 9. &c. doth better the account: *For finding fault with them, he saith: behold, the days come (saith the Lord) when I will make a new Covenant with the House of Israel, and the House of Judah: Not according to the Covenant that I made with their Fathers in the day that I took them by the hand to lead them out of the Land of Egypt, because they continued not in my Covenant,* AND I REGARDED THEM NOT *(saith the Lord:) For this is the Covenant that I will make, &c.* These words, *and I regarded them not*, seem to run parallel with those in question, *And*

[m] In summa, nihil aliud sibi volunt verba *Pauli*, quam cæcitati addictos fuisse homines donec se illis patefecit Deus.

the

the times of this ignorance God winked at; and withal to carry some such sence and import as this; That God, considering the weakness and imperfection of that Covenant, which he made with them at Mount *Horeb*, upon their Deliverance from *Ægypt*, how little Spirit and life there was in this Covenant to render them a people excellent and worthy of God, in comparison of that Covenant which he purposed to make with them afterwards in the Gospel, upon their great Deliverance from Sin and Hell, to be accomplished by *Jesus Christ*, did accordingly expect no great matters from them, but was content τεροποφορειν (as the Apostle speaks, *Acts* 13.18.) to bear with their manners, to over-look many miscarriages, neglected to punish and take vengeance on them for such sins, the commission whereof under a Covenant of more Grace he would have vindicated most severely. But this onely by the way.

Towards the Conclusion of your Writing, you make this ingenuous and *Christian* Promise (which contains as much, as I can with Reason, or a good Conscience, expect from you) That *if I can make it appear (upon just, and carrying grounds) that Infants, Naturals (to whom God hath not given the use of Reason) and those many millions in all Ages, who never heard the Gospel, are bound to believe in Christ for Salvation, then you shall grant my Minor, and admit my Argument to be good; viz.* That *Christ dyed for all without exception, because all without exception are bound to believe.* I suppose I have, and this upon no worse or weaker grounds than you require,

made

made it fully apparent, that all the three ſorts of perſons you ſpeak of, are, in a ſence, which, I (with many others) call, *ſenſus diviſus*, and which I have explain'd, bound to believe on *Chriſt* for Salvation. As for the ſence, which (haply) you mean, and which I have termed, *ſenſus compoſitus*, your ſelf have in a former paſſage (and herein done nothing neither, but what Reaſon and Ingenuity, together with the Intereſt of your own Credit and Conſcience, obliged you unto) acquitted me and my Doctrine from intending it in reference to the two former ſorts of perſons, *Infants*, and *Naturals*. Nor do I conceive that your ſelf judg it any ways prejudicial to the Salvation of either of theſe by *Chriſt*, that they are, in this ſence, utterly uncapable of believing on him; unleſs you either judg them ſalvable by the Law of Nature, and without *Chriſt* (which I judg you cannot reaſonably do) or not at all; which I ſuppoſe to be further from your thoughts, than the other. So that whether Infants or Naturals, be capable, or not capable of believing in *Chriſt*, yet if they be ſalvable by him, it undeniably follows, that he dyed for them.

Concerning the third and laſt ſort, perſons who though competent of underſtanding, yet never from firſt to laſt taſted of the letter of the Goſpel, I have proved at large (and I truſt, to your ſatisfaction, and other mens) That ſuch men as theſe, ſtand bound, both by the Law of Nature, and by poſitive Law from God, to believe in *Jeſus Chriſt*, and that without the Letter of the Goſpel they are in a capacity of believing in him, ſo, or ſo far, as

to

to be accepted therein unto Salvation. Thus having performed your conditions, I truſt I may upon a legitimacy of claim demand the courteſie of your Promiſe, being nothing but what is very lawful for you to grant, the *Admittance of my Minor*, and conſequently the concluding validity of my Argument.

Whereas you ſomewhere in your Papers repreſent it as a thing very irrational, and unworthy belief, that *Chriſt* ſhould dye for thoſe, who he knew were in no capacity, or poſſibility, of receiving benefit thereby, as all thoſe were, who had periſhed in their ſins, and were eternally condemned, before his Death: My Anſwer is, That as at *Chriſt*'s riding into *Jeruſalen*, as well the multitudes that went before, as thoſe that followed, cryed, *Hoſanna to the Son of David*, (*Mat.* 21. 9.) ſo thoſe that lived in the World before his Incarnation, and Sufferings, were in a bleſſed capacity of receiving Remiſſion of Sins, and the great Bleſſing of Salvation by his Death, by believing on him as then to come, as well as thoſe, who take their turns of Mortality after him, and believe on him as already come. Otherwiſe how ſhould *Abraham*, *Iſaac*, and *Jacob*, have been in a capacity of ſitting down and eating bread in the Kingdom of God? So that however the perſons you ſpeak of, who were under an irreverſible ſentence of Condemnation for their ſins, at the time when our Saviour dyed, and in this reſpect were in no poſſibility of receiving benefit by his Death; yet there was a time, *viz.* whilſt they lived in the World, when they were under the

ſame

ſame poſſibility with other men of receiving the great benefit and bleſſing of Salvation by him: and in this reſpect he may properly enough be ſaid to have dyed for them; *i. e.* to have dyed upon ſuch terms, that they believing on him, whilſt the day of Grace laſted, as intending, or as being to dye for them in time, might have been ſaved by his Death. And if this Objection were of any force, neither can it truly be ſaid that he dyed for *Abraham*, *Iſaac*, or *Jacob*, or for other Saints, who had dyed in the Faith (as the Apoſtle ſpeaketh) before his coming in the fleſh, at leaſt it cannot be ſaid that he dyed for the Remiſſion of their ſins, becauſe they having obtained already, and being in full poſſeſſion of, this heavenly Priviledge, were in no poſſibility of obtaining it by *Chriſt* at the time of his Death. Nor is it (nor can it reaſonably be imagined that it ſhould be) the intent of the Doctrine, which teacheth that *Chriſt* dyed for all men without exception, to affirm or teach withal, that he dyed upon ſuch terms for all men, that all men at any time, or in every ſtate and condition, whether living, or whether dead, whether free from, or whether inſnared with, the Guilt of the unpardonable ſin, &c. ſhould be in a capacity, or under a poſſibility, of being ſaved by him. The intire and clear meaning of the ſaid Doctrine (as it is in effect ſtated by me Cap. 17. ſect. 1. of my Book of Redemption) is, That all perſons of Mankind whatſoever, are, or were, put into ſuch a capacity of Salvation by the Death of *Chriſt*, that if their own voluntary neglect, and notorious unworthineſs,

neſs, do not intervene and hinder, they may, or might, be all actually ſaved thereby.

And thus I have, in the midſt of many diſtractions, and under much encumbrance of buſineſs otherwiſe, faithfully, with a ſingle and upright heart, and as in the preſence of God, endeavored to ſatisfie your requeſt touching the clearing and removing ſuch ſcruples and difficulties, which, as you ſignifie, rendered this Propoſition of mine, *All men, without exception, ſtand bound to believe on Chriſt*, queſtionable, or rather unqueſtionably falſe, unto you. Whether any thing that hath been ſaid will turn to ſo happy an account unto you, as ſatisfaction, I cannot propheſie: onely I finde you a man diſ-enſnared from the ſuperſtition of vulgar credulity, and that will not ſell the Truth for the gain or price of that corruptible Crown of being reputed Orthodox; and this is a door of hope opened unto me, that ſuch things, which are agreeable both to the courſe and current of the Scriptures, and no leſs to clear Principles of Reaſon, will over-rule you into ſuch acknowledgements, which in the day of *Jeſus Chriſt* will (I queſtion not) be your honour and peace. I confeſs I was extreamly unwilling to have been taken off from ſome other engagements lying upon my hand, by ſuch a diverſion, as the drawing up of this Anſwer to your Papers, muſt needs occaſion: but God having over-ruled that inclination in me, I have ſo much the more hope that he hath ſomewhat of conſequence to do with his Providential interpoſure in this kinde. I may very truly ſay, that the Work, in reſpect of the undertaking of it,

was

was very signally and emphatically, His, having scarce had so much of my will in it, as in that respect, to bear the denomination of being called, mine. Notwithstanding being engaged, it was once in my thoughts to have made some further attempt upon your Judgement by some other Arguments, to evince an Universal Obligation upon all Flesh to yield the Obedience of Faith unto the Gospel, and to believe in *Jesus Christ*. But upon consideration, judging you so propense in affection to the Truth, as to be ready to meet it half way in its advance towards you; and being a little unwilling too far to anticipate my intendments for a larger Discussion of the Particulars discoursed in your Papers, I resolved rather to contain my self at present within the narrow bounds of this Answer. The excrescency whereof to prevent, I forbear the printing of your Papers with it; and this the rather, because I had no commission from you to publish them. If your desire yet be to have them published, my best assistance shall be yours for the procuring, and best ordering of it. The God of all Grace and Truth, break up the Fountains of the great Depths of Spiritual Knowledge, and Heavenly Understanding in his Word, before both you, and me, and all others, who love the Truth at a better rate, than to fear the shame of being counted erroneous for the profession of it; that the Waters of Life may flow out abundantly from us, for the watering and refreshing of the dry and barren root of the World round about us.

From my Study, Coleman-st. Lond. Dec. 11. 1651.

Yours in Jesus Christ, as your self, and your own Soul,

J. GOODWIN.